

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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All About the BIBLE



Its Origin, Its Language, Its Translation, Its Canon, Its Symbols, Its Inspiration, Its Alleged Errors, and Contradictions, Its Plan, Its Science, Its Rivals

Origin Of The Bible

By Sidney Collett

A world without a Bible! How strangely the words sound in our ears! And yet, though few probably realize it, that was the actual condition of this world on which we are living, so far as is known, throughout more than one third of its entire existence as the dwelling-place of man. In other words, during the first 2,500 years, i.e., until about 3,500 years ago, there appears to have been no written revelation from God.

Before There Was a Bible

As, however, some archaeologists are of opinion that there were some divinely inspired writings before the days of Moses, which they assume formed the basis of the Pentateuch, I submit the following three significant facts, which, together with other evidence adduced later, may serve to assist my reader in forming his own judgment on the subject.

1. There is NO RECORD of any inspired writings prior to the days of Moses.

Of the inspired writings contained in the Bible we have clear and definite records, i.e., it is distinctly recorded that "Moses wrote all the words of the Lord" (Exod. 24:4); that David wrote his Psalms (2 Sam. 23:1, 2); that Luke wrote his Gospel (Luke 1:1-4), and that John wrote the Revelation (Rev. 1:1, 2). But, although there were holy men in those early days, such as Noah, Abraham, and Joseph, with whom the Almighty had frequent verbal communication, yet we do not read that any one of them was ever inspired to put God's words into writing. Nor is there any record whatever that there were any inspired writings then in existence.

2. There is NO REFERENCE to such writings.

From the days of Moses onwards the inspired writings of the Bible, as we have them, were constantly referred to by prophets, priests, and rulers as the final court of appeal (Exod. 32:8; Joshua 1:8, etc.). Our Lord also frequently referred to the Old Testament Scriptures in the familiar words "It is written." And the most natural inference is that, had there been any sacred writings in those days, some reference would in like manner have been made to them by such men as Noah and Abraham for example, or some of the later prophets, or even by our Lord Himself. But, as a matter of fact, no reference whatever is anywhere made to any supposed inspired writings before Moses. Enoch's prophecy (Jude 14) was evidently an unwritten one.

3. There are NO REMAINS of them.

Had there been such writings, it is natural to assume that they would not have been allowed to pass away, but, being divinely inspired, they would have formed a part of the "Word of the Lord" which "endureth for ever" and as such would naturally have been

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The Doctrine of Amillennialism in the Light of the Scriptures

By Pastor W. N. Blankenship
President Southern Baptist Premillennial Fellowship
of Texas Baptists
Box 1148, Henderson, Texas

Amillennialism is a comparatively new word. Its teachings have supplanted postmillennialism in many otherwise orthodox theological schools. The meaning of the word is, no millennium.

Amillennialists believe that there will be no thousand-year period of blessing and peace upon earth following the return of Christ. They see no golden age, no

utopia in the future, but sudden destruction of the world at Christ's second coming.

But the Old Testament describes an age of peace, prosperity, healing, justice, righteousness and happiness, such as the world has never yet seen. This golden age is to be brought about by the presence

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How Can I Know I Am Saved?

By Evangelist Ed Nelson
954 Quari Court, Denver 8, Colorado

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—1 John 5:9-13.

One afternoon I was calling in connection with a revival meeting. As I entered one of the homes, I recognized the mother to be a woman who had attended our services. I also noticed four girls ranging in age from twelve to eighteen. When these girls saw me, they left the room. Since I wanted to talk to them about Christ, I asked the mother to introduce me to the girls. She answered coldly, saying she did not want me to meet her daughters; neither did she want me talking to them. Startled by her frankness, I asked her the reason. She said, "Mr. Nelson, I do not believe in your preaching."

"What is it that you do not believe?" I asked.

She told me I had preached that we can know we are saved. "That is impossible," she said. "Only God knows whether we are saved."

Then I opened my Bible to 1 John 5:13 and had her read, "... ye may know that ye have eternal life." She was not disagreeing with my preaching; she was denying the Bible. The Bible teaches that we can know we are saved. We do not have just a "hope-so," "guess-so," or "think-so" salvation. In Christ we have a "know-so" salvation. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

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Rev. Ed. Nelson

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Sweet Comfort for Feeble Saints

—Charles H. Spurgeon

How to Tithe—Editor John R. Rice

Bible-Questions Answered

Graham Fills Cotton Bowl

See next week's Sword for Biggest, Best Book News of the Year!

BILLY GRAHAM IN DALLAS, TEXAS COTTON BOWL



Crowd of 75,000 in closing service. Reported 5869 recorded decisions including conversions and rededications in four-week campaign.



(Left to right) Nate Scharff, Executive Secretary; Hyman Appelmann, President; and, Louis Berks, Field Secretary. Congratulations to New Field Secretary.

HEBREW CHRISTIAN ALLIANCE OF AMERICA THIRTY-SEVENTH ANNUAL CONFERENCE

Noteworthy NEWS Notes

Dr. Carl McIntire Honored

At commencement exercises the last of May at the annual commencement, Bob Jones University conferred the Litt.D. degree on Dr. Carl McIntire, editor of the *Christian Beacon*, and pastor of the 1650-member Bible Presbyterian Church of Collingswood, New Jersey. Dr. McIntire is author of a number of very useful and needed books including *Twentieth Century Reformation*, *Author of Liberty*, *The Rise of the Tyrant*, *Modern Tower of Babel*, and of many helpful pamphlets and tracts. He was recently made a Fellow of the Royal Geographical Society of London. He was the principal speaker at the Canadian regional Conference of the International Council of Christian Churches, at Jarvis Street Baptist Church, Toronto, Canada. There was born the Canadian Council of Evangelical Protestant Churches. Active in the organization were representatives from the Conservative Baptist Association, from the Associated Gospel churches, from the regular Baptist missionary fellowship of the Prairies, the Free Magyar Reformed Church, and Fellowship of Regular Baptists of the Maritime. The new Canadian Council is patterned after the American Council of Christian Churches. Dr. T. T. Shields is the president.

Dr. McIntire left June 30 on his round-the-world tour in the interests of the International Council of Christian Churches.

Dr. Elvee Assumes Presidency of Northwestern Schools August 1st

The Board of Directors of Northwestern Schools at its annual meeting on Tuesday evening, June 2, unanimously approved the selection of Dr. Richard A. Elvee as president to fill the vacancy left by the resignation of Dr. Billy Graham.

Dr. Elvee was introduced at the 51st Annual Commencement exercises of the Schools held in the Minneapolis Municipal Auditorium, June 5, and will assume the presidency of Northwestern Schools on or about August 1.

The Board of Directors also announced the appointment of Dr. Ralph E. Hone as Dean of the College of Liberal Arts, effective August 1, 1953. Dr. Hone is at present the Chairman of the Department of English of Gordon College, Boston, Mass., and holds the degree of Doctor of Philosophy from the New York University, New York.

Hebrew Christian Alliance Re-elects Appelmann

Dr. Hyman J. Appelmann, noted evangelist of Kansas City, Mo., was re-elected president of the Hebrew Christian Alliance of America at the 37th Annual Conference, June 21-28, at the Buffalo Bible Conference Grounds, Evangelical Park.

The conference, largest in the 38-year history of the movement, also elected Louis Berks as field secretary, and re-elected Nat Scharff of Dayton, Ohio, as executive secretary.

YFC World Congress on Evangelism August 9-September 1

Youth for Christ leaders plan to converge on Tokyo, for the 6th World Congress on Evangelism, August 9 to September 1. THE SWORD OF THE LORD has agreed that we will attempt to furnish one million copies of the booklet, "What Must I Do to Be Saved?" in Japanese for distribution in nation-wide tours of Japan.

Mr. Matao Uriu, private secretary to Premier Yoshida, after consulting with World Congress on Evangelism leaders, said he would present the Congress plans to the Japanese cabinet to see how they could help in facilitating congress matters. "This appears to be one of the largest international delegations to converge on Japan," said Uriu.

In certain areas, tremendous plans are being made for the 6th World Congress on Evangelism two-week campaigns. Japan's second largest city, Osaka, has booked a 7,000 seat auditorium and for the final rally a 40,000 seat stadium. Kobe's local committee has obtained a 10,000 seat auditorium for 10 nights and the Tokyo Congress plans call for the climax outdoor rally in 47,000 seat Korakuen stadium. While these plans are not representative of all Japan, other areas report meetings planned in jails, hospitals, factories, open-air rallies and 3 to 5 night campaigns.

The Youth for Christ basketball team, composed of Christian college basketball stars from America, will play throughout Japan during August, with principal amateur teams. Basketball is a very popular sport. The lengthened between-halves will be used for an evangelistic service with singing, testimonies, and Gospel message and invitation by members of the team.

A Christian Magazine for English-Speaking Africans Reaches 18 Dark Continent Countries

THE AFRICAN CHALLENGE, a magazine published by the Sudan Interior Mission for English-speaking Africans, is starting its third year of publication with a major building project. Since July, 1951, when the paper was first printed in the port city of Lagos, Nigeria, the Mission has been looking for suitable property. Finally obtaining a 99-year lease on five acres outside Lagos, the Mission is now building a modern printing plant with offices and staff homes, at an initial cost of \$58,000.

From the new premises the staff of THE AFRICAN CHALLENGE will seek to extend the circulation of the paper, which at present reaches into 18 countries. While the main circulation is in West Africa, the S.I.M. hopes to cover Africa with evangelical literature produced in Africa from an African standpoint, in an attempt to counteract the great volume of literature being distributed by false cults, materialistic concerns, and Communism.

Serial, "All About The Bible"

Be Sure to Read, "The Origin of the Bible" in This Issue; Beginning a Series of Great Articles by English Writer, Sidney Collett, on the Bible's Origin, Language, Translations, Canon, Symbols, Inspiration, Alleged Errors and Contradictions, etc.

By the Editor

We have prayed and planned for months about running serially in THE SWORD OF THE LORD the chapters in the book, *All About the Bible*, written by Sidney Collett. Although it will take much space for twenty or twenty-five weeks, yet we have felt led of God to publish this remarkable series of articles for Bible lovers, for new converts, for preachers and for lay Christians everywhere.

The remarkable influence of this great book, *All About the Bible*, is indicated by the fact that twenty-six separate printings have been made in eight different languages, that 85,000 copies have been sold, and it has been issued in Braille type for the blind.

Sidney Collett, great English Christian, wrote this book in 1905. It was published under the title, *The Scripture of Truth*, by Marshall, Morgan and Scott in England, and under the title, *All About the Bible*, by Fleming Revell in America. Edition after edition came from the presses. The book was translated into many languages. It has more information about the Bible and the proof of its reliability and divine inspira-

tion than almost any other book in print. Many people have been saved by the messages of the book. Doubters and skeptics have been converted by it.

The language is so simple, so interesting and yet the work is so scholarly and thorough that it charms young Christians while it entrances and feeds the soul of the scholar. By all means, I beg you, read every chapter of *All About the Bible* as it appears in THE SWORD OF THE LORD week after week.

By all means get your young people to read it. It would be wise for Sunday School teachers to order enough copies of THE SWORD OF THE LORD each week for your entire Sunday School class of young people.

Dr. A. T. Pierson, author of the classic, *Many Infallible Proofs*, said of this book, "I consider it one of the best books I have seen." I am sure the reader will agree when you read these wonderful chapters appearing in THE SWORD OF THE LORD week after week. Your questions about the canon

of Scripture, about various translations, about so-called errors and contradictions, about scientific accuracy of the Bible, will be answered and you will find yourself learning wondrous facts about the Bible that you never knew.

Sidney Collett Goes Home

Sidney Collett lived thirty-six years after writing this book and rejoiced in letters from many a young man whose faith was restored, whose doubts were conquered, or many a sinner whose soul had been saved through the book. But in 1941 Sidney Collett, almost eighty-four years old, went home to be with the Lord. Mr. E. J. Poole-Connor writes in the Foreword to a recent edition of this book:

"May the writer of these lines add a personal word? Mr. Collett was his close friend for more than thirty years, and an Elder in his church for a still longer period; and he is thankful to take the opportunity of testifying that his life was in the most complete accord with all that he wrote; that author and book were truly one. His reliance upon the promises of Scripture was deep and genuine; his conduct was ordered according to its precepts; his outlook for the future was based upon its prophetic teaching; so that when, in his eighty-fourth year, his home-call came, he was fully prepared. During his last hours he was in a condition of coma, with intermissions of murmured prayer; but as the end approached, he said, in a loud, clear voice, 'The chariots are getting ready!' and so passed into the presence of his Lord."

Crusade Climax Graham Fills Cotton Bowl

(from Dallas Morning News June 27)

By Francis Raffetto

Evangelist Billy Graham filled the Cotton Bowl Sunday night, a soaring climax to his month-long crusade in Dallas.

Traffic jammed all streets leading to the bowl as the people of Dallas packed into what Graham called the largest single evangelistic audience in church history.

At least 75,000 persons came to hear the 34-year-old preacher. Although a few of the Cotton Bowl's 75,349 upper seats remained empty, many persons stood during the services and others occupied folding chairs on the stadium turf.

Cotton Bowl parking employees closed several gates at 8:30 p.m. because of parking congestion, and some late-comers drove away.

The audience was composed mostly of families. Many children sat on the knees of their shirt-sleeved fathers. They were cooled by fresh breezes as they listened to Graham's impassioned plea to make their peace with Christ.

As each person entered the stadium he was given a packet containing a match. And the most dramatic moment came when the handsome preacher asked that all stadium lights be extinguished.

"I am going to strike a match, which is only a small gleam of light," he said. "When all of you strike your matches, the light will become stronger, like the light of faith. Let us remember our boys in Korea and pray that the flame of freedom will burn forever throughout the world."

The darkened Cotton Bowl burst into a sea of gleaming lights as the thousands of matches were

lighted. Graham called them "the fires of faith that sweep the world."

His text was from Hebrew 9:27 "And as it is appointed unto men once to die, but after this the judgment." He spoke on The Last Roundup.

"When you come before God on Judgment Day, what kind of a brand will you wear at the Last Roundup—will it be the brand of Jesus?" he asked his listeners.

"You can be a member of ten churches and can have been baptized 1,000 times, but unless you have stood at the foot of the Cross and asked Christ to forgive your sins, you are not ready for judgment."

At the end of the sermon, 1,500 persons came forward to make

their decision for Christ.

Sunday's Cotton Bowl attendance pushed the revival total over the half-million mark, the largest attendance Graham has ever attracted.

Sunday morning Graham joined the First Baptist Church of Dallas. He walked down the aisle during services with a dozen others and shook hands with Dr. W. A. Criswell, pastor. The men embraced and, overcome by emotion, it was several minutes before Dr. Criswell could regain composure enough to speak. Both wept openly.

Graham said he transferred his membership from the Curtis Baptist Church in Augusta, Ga., because he rarely visits there.

He called Dallas' First Baptist Church the No. 1 Baptist Church and Dr. Criswell "one of my closest friends." He added that he often stops in Dallas in traveling to Hollywood, Calif., to make his religious films.

Graham was ordered by his doctor to take a five-week rest because of a nervous condition. But he said he would fill engagements in Amarillo on Tuesday, Lubbock Wednesday and Wichita Falls, Thursday. Then he will return to his Montreal, N. C., home.

His next four-week revival starts in Syracuse, N. Y., on Aug. 2. Graham said Sunday night that he will go to England in March to conduct a three-month revival "in a country where only 5 per cent of the people attend a church."

(See picture, front page this issue.)

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is expiring.

Renew Now!

Sweet Comfort For Feeble Saints

By Charles H. Spurgeon

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Matt. 12:20.

Babbling fame ever loves to talk of one man or another. Some there be whose glory it trumpets forth, and whose honor it extols above the heavens. Some are her favorites, and their names are carved on marble, and heard in every land, and every clime. Fame is not an impartial judge; she has her favorites. Some she extols, exalts, and almost deifies; others, whose virtues are far greater, and whose characters are more deserving of commendation, she passes by unheeded, and puts the finger of silence on her lips. You will generally find that those persons beloved by fame are made of brass or iron, and cast in a rough mold.

Fame caresseth Caesar, because he ruled the earth with a rod of iron. Fame loves Luther, because he boldly and manfully defied the Pope of Rome, and with knit brow dared laugh at the thunders of the Vatican. Fame admires Knox; for he was stern, and proved himself the bravest of the brave. Generally, you will find her choosing out the men of fire and mettle, who stood before their fellow-creatures fearless of them; men who were made of courage; who were consolidated lumps of fearlessness, and never knew what timidity might be.

But you know there is another class of persons equally virtuous, and equally to be esteemed—perhaps even more so—whom fame entirely forgets. You do not hear her talk of the gentle-minded Melancthon; she says but little of him; yet he did as much, perhaps, in the Reformation, as even the mighty Luther. You do not hear fame talk much of the sweet and blessed Rutherford, and of the heavenly words that came from his lips; or of Archbishop Leighton, of whom it was said, that he was never out of temper in his life. She loves the rough granite peaks that defy the storm-cloud; she does not care for the more humble stone in the valley, on which the weary traveler resteth; she wants something bold and prominent; something that courts popularity; something that stands out before the world. She does not care for those who retreat in shade.

Hence it is, my brethren, that the blessed Jesus, our adorable Master, has escaped fame. No one says much about Jesus except his followers. We do not find His name written among the great and mighty men; though, in truth, He is the greatest, mightiest, holiest, purest, and best of men that ever lived; but because He was "Gentle Jesus, meek and mild," and was emphatically the man whose kingdom is not of this world; because He had nothing of the rough about Him, but was all love; because His words were softer than butter, His utterances more gentle in their flow than oil; because never man spake so gently as this man; therefore He is neglected

and forgotten. He did not come to be a conqueror with His sword, nor a Mohammed with his fiery eloquence, but He came to speak with a "still small voice," that melteth the rocky heart; that bindeth up the broken in spirit; and that continually saith, "Come unto me, all ye that labour and are heavy laden. . . . Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls."

Jesus Christ was all gentleness; and this is why He has not been extolled among men as otherwise He would have been. Beloved! our text is full of gentleness; it seems to have been steeped in love; and I hope I may be able to show you something of the immense sympathy and the mighty tenderness of Jesus, as I attempt to speak from it. There are three things to be noticed: first, mortal frailty; secondly, divine compassion; and thirdly, certain triumph—"till he send forth judgment unto victory."

I. Who Are These Bruised Reeds and Smoking Flax?

First, we have before us a view of mortal frailty—bruised reed and smoking flax—two very suggestive metaphors, and very full of meaning. If it were not too fanciful—and if it is I know that you will excuse it—I should say that the *bruised reed* is the emblem of a sinner in the first stage of his conviction. The work of God's Holy Spirit begins with bruising. In order to be saved, the fallow ground must be plowed up; the hard heart must be broken; the rock must be split in sunder. An old divine says there is no going to Heaven without passing hard by the gates of Hell. I take it then that the bruised reed is a picture of the poor sinner when first God commences His operations upon the soul; he is a bruised reed, almost entirely broken and consumed; there is but little strength in him. *The smoking flax* I conceive to be a backsliding Christian; one who has been a burning and a shining light in his day, but by neglect of the means of grace, the withdrawal of God's



Charles H. Spurgeon

Spirit, and falling into sin, his light is almost gone out—not quite—it can never go out, for Christ saith, "I will not quench it;" but it becomes like a lamp when ill supplied with oil—almost useless. It is not quite extinguished; it smokes; it was a useful lamp once, but now it has become as smoking flax. So I think these metaphors very likely describe the contrite sinner as a bruised reed, and the backsliding Christian as smoking flax. However, I shall not choose to make such a division as that, but I shall put both the metaphors together, and I hope we may fetch out a few thoughts from them.

1. God's Promise Is to the Weak Ones

And first, the encouragement offered in our text applies to *weak ones*. What in the world is weaker than the bruised reed, or the smoking flax? A reed that groweth in the fen or marsh, let but the wild duck light upon it, and it snaps; let but the foot of man brush against it, and it is bruised and broken; every wind that comes howling across the river makes it shake to and fro, and well-nigh tears it up by the roots. You can conceive of nothing more frail and brittle, or whose existence depends more upon circumstances than a bruised reed. Then look at smoking flax—what is it? It has a spark within it, it is true, but it is almost smothered; an infant's breath might blow it out; or the tears of a maiden quench it in a moment; nothing has a more precarious existence than the little spark hidden in the smoking flax. Weak things, you see, are here described. Well, Christ says of them, "The smoking flax I will not quench; the bruised reed I will not break."

Let me go in search of the weaklings. Ah! I shall not have to go far. There are many in this house of prayer this morning who are indeed weak. Some of God's children, blessed be His name, are made strong to do mighty works for Him; God hath His Samsons here and there who can pull up Gaza's gates, and carry them to the top of the hill; He hath here and there His mighty Gideons, who can go to the camp of the Midianites, and overthrow their hosts; He hath His mighty men, who can go into the pit in winter, and slay the lions; but the majority of His people are a timid, weak race. They are like the starlings, that are frightened by every passer by; a little fearful flock. If temptation comes, they fall before it; if trial comes, they are overwhelmed by it; their frail skill is danced up and down by every wave; and when the wind comes, they are drifted along like a sea-bird on the crest of the billows; weak things, without strength, without force, without might, without power.

Ah! dear friends, I know I have got hold of some of your hands now, your hearts too; for you are

saying, "Weak! Ah, that I am. Full often I am constrained to say, I would, but cannot sing; I would, but cannot pray; I would, but cannot believe." You are saying that you cannot do any thing; your best resolves are weak and vain; and when you cry, "My strength renew," you feel weaker than before. You are weak, are you? Bruised reeds and smoking flax? Blessed be God, this text is for you then! I am glad you can come in under the denomination of weak ones, for here is a promise that He will never break nor quench them; but will sustain and hold them up.

I know there are some very strong people here—I mean strong in their own ideas.

I often meet with persons who would not confess any such weakness as this. They have strong minds. They say, "Do you think that we go into sin, sir? Do you tell us that our hearts are corrupt? We do not believe any such thing; we are good, and pure, and upright; we have strength and might." To you I am not preaching this morning; to you I am saying nothing; but take heed—your strength is vanity, your power is a delusion, your might is a lie—for however much you may boast in what you can do, it shall pass away; when you come to the real contest with death, you shall find that you have no strength to grapple with it: when one of these days of strong temptation shall come, it will take hold of you, moral man, and down you will go; and the glorious livery of your morality will be so stained, that though you wash your hands in snow water, and make yourselves never so clean, you shall be so polluted that your own clothes shall abhor you. I think it is a blessed thing to be weak. The weak one is a sacred thing; the Holy Ghost has made him such. Can you say, "No strength have I?" Then this text is for you.

2. Christ Does Not Destroy the Worthless Ones

Secondly, the things mentioned in our text are not only weak, but *worthless* things. I have heard of a man who would pick up a pin as he walked along the street, on the principle of economy; but I never yet heard of a man who would stop to pick up bruised reeds. They are not worth having. Who would care to have a bruised reed—a piece of rush lying on the ground? We all despise it as worthless. And smoking flax, what is the worth of that? It is an offensive and noxious thing; but the worth of it is nothing. No one would give the snap of a finger either for the bruised reed or smoking flax. Well, then, beloved, in our estimation there are many of us who are worthless things. There are some here, who, if they could weigh themselves in the scales of the sanctuary, and put their own hearts into the balance of conscience, would appear to be good for nothing—worthless, useless.

There was a time when you thought yourselves to be the very best people in the world—when, if anyone had said that you had more than you deserved, you would have kicked at it and said: "I believe I am as good as other people." You thought yourselves something wonderful, something extremely worthy of God's love and regard; but you now feel yourselves to be worthless. Sometimes you imagine God can hardly know where you are, you are such a despicable creature—so worthless—not worth His consideration. You can understand how He can look upon an animalcule in a drop of water or upon a grain of dust in the sunbeam, or upon the insect of the summer evening; but you can hardly tell how He can think of you, you appear so worthless—a dead blank in the world, a useless thing. You say: "What good am I? I am doing nothing. As for a minister of the Gospel, he is of some service; as for a deacon of the church, he is of some use; as for a Sunday school teacher, he is doing some good;

but of what service am I?" But you might ask the same question here. What is the use of a bruised reed? Can a man lean upon it? Can a man strengthen himself therewith? Shall it be a pillar in my house? Can you bind it up into the pipes of Pan, and make music come from a bruised reed? Ah! no; it is of no service. And of what use is smoking flax? The midnight traveler cannot be lighted by it; the student cannot read by the flame of it. It is of no use; men throw it into the fire and consume it. Ah! that is how you talk of yourselves. You are good for nothing, so are these things.

But Christ will not throw you away because you are of no value. You do not know of what use you may be, and you cannot tell how Jesus Christ values you after all. There is a good woman there, a mother, perhaps, she says: "Well, I don't often go out—I keep house with my children, and seem to be doing no good." Mother, don't say so; your position is a high, lofty, responsible one; and in training up children for the Lord, you are doing as much for His name as yon eloquent Apollos, who so valiantly preached the word. And you, poor man, all you can do is to toil from morning till night, and earn just enough to enable you to live day by day, you have nothing to give away, and when you go to the Sunday school, you can just read, you cannot teach much—well, but unto him to whom little is given of him little is required.

Do you not know that there is such a thing as glorifying God by sweeping the street crossing? If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in His providence, has called you to work hard for your daily bread; do it to His glory. "Whatsoever ye do, whether ye eat or drink, do all to his honor." But, ah! I know there are some of you here who seem useless to the church. You do all you can; but when you have done it, it is nothing; you can neither help us with money, nor talents, nor time, and, therefore, you think God must cast you out. You think if you were like Paul or Peter you might be safe. Ah! beloved, talk not so; Jesus Christ saith he will not quench the useless flax, nor break the worthless broken reed; He has something for the useless and for the worthless ones.

But mark you, I do not say this to excuse laziness—to excuse those that can do, but don't; that is a very different thing. There is a whip for the ass, a scourge for idle men, and they must have it sometimes. I am speaking now of those who cannot do it; not of Issachar, who is like a strong ass, crouching down between two burdens, and too lazy to get up with them. I say nothing for the sluggard, who will not plow by reason of the cold, but of the men and women who really feel that they can be of little service—who cannot do more; and to such, the words of the text are applicable.

3. The Offensive Ones Christ Will not Break or Quench.

Now, we will make another remark. The two things here mentioned are offensive things. A bruised reed is offensive, for I believe there is an allusion here to the pipes of Pan, which you all know are reeds put together, along which a man moves his mouth, thus causing some kind of music. This is the organ, I believe, which Jubal invented, and which David mentions, for it is certain that the organ we use was not then in use. The bruised reed, then, would of course spoil the melody of all the pipes; one unsound tube would so let the air out, as to produce a discordant sound, or no sound at all, so that one's impulse would be to take the pipe out and put in a fresh one. And, as for smoking flax, the Wick of a candle or anything of that kind, I need not inform

(Continued on page 8)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

THE REVIVAL CRUSADERS with evangelists Dick Dayringer and Jack Hymer, Jr., 1014 Forrest Street, Carthage, Missouri, held a blessed city-wide tent revival in Neosho, Missouri, June 7 through 20. In the two weeks of meetings there were 25 converted along with 14 rededications. The team also held services in three of the local churches. The Heavens Quartet were the musicians for the campaign.

DR. MONROE PARKER, Evangelist, of 213 Bradley Boulevard, Greenville, South Carolina, has just had a county-wide tent evangelistic campaign at Rice Lake, Wisconsin. This brilliant and Spirit-filled evangelist with M.A., Ph.D. degrees and the honorary doctorate of divinity, fine friend of THE SWORD OF THE LORD, long religious director for Bob Jones University, known to his intimates as "Monk" writes as follows:

"Dear Dr. Rice:
"You will be glad to hear of a wonderful campaign which we have just closed at Rice Lake, Wisconsin, with all the evangelistic churches of the county. We were

there for twenty-two days and had a good number of conversions in practically every service. The music was under the direction of Vincent Cervera, who also conducted children's services and young people's meetings. I am enclosing a picture which was taken after one of the children's services.

"I shall begin in the First Baptist Church at Asbury Park, N. J., Wednesday night with Dr. John Hyssong.

"I pray daily for God's continued blessings upon your great work.

"Yours for souls"
(signed) Monroe Parker

EVANGELIST FREDDIE GAGE of Decatur Baptist College, Decatur, Texas, and song leader Jimmy Snellen have just closed their thirteenth revival of the year. All of these revivals were held in Southern Baptist churches in Texas. There have been 343 professions of faith, 127 joining the churches by letter, 20 for special service, 4 for the mission field, 568 rededications, and 226 families have pledged to start family altars.



CHILDREN'S RALLY Saturday morning at county-wide revival campaign, Rice Lake, Wisconsin ending June 28. Dr. Monroe Parker

of Greenville, South Carolina, was the evangelist, Vincent Cervera, song leader.

covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." He heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"

Then Isaiah answered, "Here am I; send me." You enter whatever open doors God has now. Win souls, learn the Bible, learn to pray, get experience in Christian work. Then if God wants you to do more, He will make it clear a step at a time.

In my own case I stayed out of the ministry for a year after I was through university, waiting for God to call me, when all the time I had the call in my heart. But I foolishly waited for more signs. God had given me a burden for souls. He had given me open doors. At last I saw He wanted me to trust Him and step out by faith, and I did. Now God's call becomes surer all the time. After I once stepped out into full-time service, I have never doubted the call of God. But it is impossible to please God without faith, and this is true about the ministry as well as other things.

Third, I want you to remember the cry of Jesus, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). God never has enough preachers who mean business. The trouble with some preachers is not that God didn't want them to preach, but that He wanted them to mean business. The trouble with many preachers is not that they have not been called but that they have never really fully surrendered and answered.

I suggest that you lay your life on the altar today and promise God that if He will make His will clear, you will be glad to do anything He wants you to do. Second, set out to do the work that is set before you and make good at it every day, knowing that God will reveal His will further as you need to know further.

In the Saviour's name, yours,
John R. Rice

Esau Could Not Repent: Why?

March 27, 1953

Dear Friend:

You say, "There are times I get terribly depressed, fearing I have committed this sin (the unpardonable sin), and the experience of Esau keeps haunting me as he didn't find a place of repentance. I keep thinking I am in the same boat."

It is true that the Scripture says that Esau "found no place of repentance, though he sought it carefully with tears" (Heb. 12:17),

what He told you to do today?

Note also that you are to run the race "with patience," that is, with steadiness. Develop reliability. Be dependable. Do every day's work on time. Conquer the restlessness, which is a temptation from Satan, and will keep you from doing the work set before you or running the race set before you, with patience.

The next verse says that you will need to look to Jesus. He endured the cross and the hard course of events leading to it. So ask God to give you patience and steadfastness and buckle down right there where you are and make good. I believe your fretting about the future has been used of Satan to keep you from making good today.

Second, every Christian ought to start on the basis, "I ought to offer my life to God to live or die for Him alone." See carefully Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." That is the rule for every Christian. You see, God requires no more sacrifice from a full-time preacher than He does from everybody else who is saved. Every Christian should set out to learn the Bible. Every Christian should set out to be a soul winner. Every Christian should offer himself to God for full-time service if God should open the door and make His will clear. So you know you would be doing right to go ahead and take Bible courses, learn to win souls, and get ready for whatever service God may have for you to do. Certainly I believe in a divine call to the ministry, but God usually calls people who offer themselves. God wants volunteers, not conscripts, or draftees. Read how Isaiah volunteered for the ministry in Isaiah 6:1-9:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he

Bible Questions Answered

"CALLED TO PREACH? HOW CAN I KNOW?"

ESAU COULD NOT REPENT: WHY?

By the Editor

"Called To Preach? How Can I Know?"

March 30, 1953

Mr. C. W. Clinton, Mississippi
Dear C—:

I appreciate your writing to me, and I have gone over your letter very carefully. I believe that, since I had much the same problem, the dear Lord will help me to help you.

You are saying, "How can I know the will of God for my life? How can I know whether He wants me in full-time service? How can I know whether He wants me in the ministry, or as a missionary, or in some other work?" That is the essence of your problem, you say. And you are harassed and unhappy and losing interest in your work because of unhappiness and frustration on this matter.

Now my counsel, given after prayer, is as follows.

You have three years yet to go in college. You are not yet ready for the full-time ministry and God does not need to show you His will for the far-distant future. You only need light on today's problem. It is a mistake to fret about the far-distant future. "Sufficient unto the day is the evil thereof." God always answers in time. So your fretting is wrong. You should be content where you are, make good in the work God has now given you to do. Buckle down in that and show the character and spirituality that a good Christian should have by making good grades, bringing your work up on time, keeping a happy, faithful spirit.

A good Scripture for you would be Hebrews 12:1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Notice that God wants you to run the race that is set before you. You have set before you some work in college. God will tell you the next job in due time. Now He wants you to make good there. Just face honestly the present duty and make good in it. Why should God tell you about the future when you are not doing well

plain promises of the Bible, and it shows that you are neurotic and over-interested in yourself and your feelings. If you want to be happy, then simply believe the Bible and get busy about winning souls and serving God, and God will see that you will be happy.

In the Saviour's name, yours,
John R. Rice

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European Gospel Film Evangelization

The millions of Europe have drifted away from God and His Word. The majority of the European people do not go to church any more. By common church work they cannot be reached. Now the Lord gives us an opportunity to reach them with good sound Bible gospel films. Therefore we need auditorium film cars where with we can reach the millions in Europe. Every square in Western Europe can be ours, inviting the people in our auditorium car. Five years of experience have taught us that people of every walk of life will come in and see our gospel films. This is an opportunity to fulfill Luke 14:23. Will you help us?

Ours is an interdenominational Gospel work which is recommended by pastors of several denominations, and leaders of the foremost and oldest Christian societies in the Netherlands.

If you will gladly help to further the gospel in Europe, please do three things: first, pray for this work. Second, send your gift by postal money order or check to the European Gospel Film Evangelization Director, Mr. A. Zipp, Heinezeestraat 19, Amsterdam, Holland. Third, speak to a brother or sister about this needy work in Europe. Everyone who sends a gift of at least \$1.00 will for acknowledgment receive a real Dutch keepsake which he can use every day. For the Lord's sake, act on this today!

Dr. Bob Jones Says:

I have just received a letter from one of our Bob Jones University graduates who is a soul-winning pastor. I quote:

"The Lord has graciously given me two fine baby boys from which I have learned a lot about our relationship to God. One thing is that it is not enough for my boys to simply love me, but I want them to tell me so and to show it by obedience. I'm sure that the Lord feels the same way about His children and that it probably carries over into other relationships such as your relation to the boys who have attended Bob Jones University.

"Assuming that such is the case, I want to give this word of testimony for whatever it might be worth. I came to Bob Jones University in 1939 as a drummer in a dance orchestra. The Lord saved me, and called me to preach while I was in school. Although I may not have made much of an impression on the world in general, anything that I am other than a dance orchestra drummer, I owe to the Lord through you and the school. If I had continued on the wrong road I was on before I came to school,

there is no way of telling whether I would be alive or living a life of crime or behind bars somewhere."

There is scarcely a day that goes by that we do not get some letter from one of our graduates or from people who know our graduates expressing appreciation for what the school did for them through the ministry of Bob Jones University. It is wonderful to serve a great God Who can do great things in the lives of people. I have told you Christians who have prayed for Bob Jones University and who have invested some of the Lord's money in the work of the institution that you are sharing in all that God is doing through the testimony of the institution of which I am the founder and my son is president. I hope you will keep on praying for us, and I believe you will be led of the Lord to make a contribution toward the Student Loan Endowment and Missionary Fund. Whatever you do will be greatly appreciated. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

How to Tithe

By Evangelist John R. Rice

(ARTICLE XI ON TITHING)

Many good Christian people would like to tithe, but in their minds the subject is complicated. It seems hard, so they hesitate and lose the great blessings which come to tithers because they do not know how to begin, or they do not know the answer to some problems about tithing. Actually, these questions are not hard to answer.

Q. "How can a merchant tithe?"

A. That is very simple. First, he finds what is his net income. From the gross sales, he must subtract the cost of merchandise. That will be the store's net income. Then he should subtract the overhead cost of doing business, like rent, lights, and wages for any workers he may employ. What is left is his net income, and on this he should pay tithes and offerings. He should not take out family expenses, nor his own personal expenses. All these ought to be paid after he takes out the Lord's tithe of his net income.

Sometimes a merchant pays himself a salary. Then he should simply give his tithes and offerings out of that salary.

Everybody has to keep an account of his income for the government for income tax purposes. Therefore, it ought to be very easy for one to know what his net income is. However, the government allows certain deductions according to the number of dependents, gifts to religious causes, charity, etc. But the Christian merchant should simply tithe the whole of his net income after the expense of doing business is taken out, but before his personal expenses or family expenses or gifts are taken out.

Q. "How may a farmer tithe?"

A. The farmer may have only one or two principal lumps of income during the year. However, the farmer too must keep an account of his income for the government, and so an honest farmer will have at hand a pretty careful record of his income. When the wheat crop or the cotton crop is sold, then at least one-tenth should be put in a tithing account in the bank, or otherwise laid by in store, so that a Christian can give from this amount to the support of his own local church and to the various causes as God leads him. A farmer who gets regular checks for milk or cream, will, of course, take out at least the tithe each week and put it in a tithing account in the bank, or in a separate purse, or give it each week, as seems wisest.

However, here is a complex problem. Should the farmer deduct for seed he has planted when he gives a tithe of his crops? Should the farmer deduct the gasoline bill for his tractor, the price he paid for seed, the electricity for his milking machine, and feed grinder and ensilage cutter? I think there are two logical answers.

In Bible times, farmers simply brought one-tenth of all their crops to the Lord and then free-will offerings besides. That seems the simplest way, and perhaps in most cases, the best way. That saves a lot of record keeping and trouble. And it balances out pretty well. A farmer may have some expense for seed, machinery and such matters, but then he gets his living quarters on the farm, the vegetables from his garden, the milk and butter from his cows, the chickens and eggs from his poultry yard, and all these go to balance what he may have spent in making a crop. I say, perhaps the simplest way for many farmers is just to give one-tenth of all the income from crops raised on the farm.

But on the other hand, some people feel that it would be better to keep more meticulous accounts and to subtract from income all the feed bought, all the seed, all the gasoline, all the farm machinery purchased, etc., before paying tithes and offerings. And that is all right if one is willing to be honest and go all the way on the record keeping. In such a case, the farmer, then, should count the rental of his farm house as in-

come, should count the eggs, chickens, milk, butter, and vegetables, from the farm as income, and pay a tithe and offerings out of this income, too. It is real income, though not in cash. So if one prefers, he may subtract all the expense of farming, and add in all the free benefits of farming, then give tithes and offerings on his net income.

But anybody who keeps careful enough records to be honest in an income tax report can know how to set apart God's tithe, then to give beyond that freewill offerings as he feels led.

In any case, the wise and safe course is always to take out the tithe as soon as money comes in. Take out the tithe when a calf is sold, or when a few eggs are sold, or take the tithe from the cream check, or from the sale of the wheat crop. Immediately take out the tenth and put it in a separate place, in store. Then there will never be any question of cheating God and of being in disfavor because of sin.

Q. "Can the salaried worker subtract his living expenses from his salary, then tithe the balance?"

A. Certainly not. Why should the grocer come before God when bills are to be paid? Why should the landlord come before God? No, one is not simply to tithe any surplus left over after his personal expenses or family expenses. One-tenth of one's salary ought to be set aside as a tithe immediately when the pay check is cashed. Then the Christian who loves God will want to give freewill offerings, under the leading of the Spirit, besides.

Q. "May I support my widowed mother with tithe money, or send my children to college with tithe money?"

A. No, you have an obligation to support your mother aside from your obligation to God. First Timothy 5:4 says, "But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God." To support a widowed mother, or an aunt of the family, or some other relative who needs your care, means simply to requite your parents. One owes certain things to his parents and his relatives; even a heathen man recognizes that obligation. That does not take the place of your solemn obligation to God. The tithe is the Lord's, not your mother's, not your father's.

In this same passage, I Timothy 5:8 says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Some poor Christians use verse 8 as if it taught that one ought to provide for his own immediate family even though he did not give the tithe and offerings to God's cause. But that Scripture refers to the widows among one's own relatives. If a son or daughter, a niece or nephew, does not provide for widows who are needy, among his or her own relatives, such an one denies the faith and is worse than an infidel, because even an infidel acknowledges his duty to his family.

No, Christians ought to care for their own loved ones, and they ought not charge that up to God's account.

I knew a father who sent his son to college, then charged God with the tithe. That was selfish and unworthy. Men who can send their children to college should do so, but they ought not take God's money to educate their own children.

I think a simple and honest rule in this matter is that whatever one ought to do for his own relatives or for his community as an obligation of a son, or relative, or citizen, that he ought to do with his own money and not with God's money.

Q. "May a Christian give God's tithe to the Red Cross? to the Community Chest? to support a Parent-Teacher organization?"

A. No, I think not. If the Red Cross should work to carry out the Great Commission of Jesus Christ and so should win souls to Christ, it would be worthy of support, perhaps, with some of God's money. But even unconverted people feel the obligation of humanity to help the Red Cross, to give to the Community Chest, and to other community enterprises for the relief of the poor, to help stop T.B. or cancer, or for the relief of polio victims, or to send CARE packages to Europe. But these humanitarian causes, however worthy in themselves, are not carried on as a Christian enterprise. The people who initiate and direct them do not think of them as the soul-winning work of Jesus Christ. Oftentimes they are worthy of support of Christian people, just as the government should be supported with taxes, just as Christians should support good schools, because they get the benefit of them. But God's tithe should be spent only as directed by the Holy Spirit and in accordance with the will of God as revealed in the Bible.

Q. "May tithes and offerings be given for the relief of the poor?"

A. Yes, provided that you are speaking of God's poor, saints of God who deserve the support of God's people and because of their work as Christians. In the church at Jerusalem, the saints shared with each other according to their needs (Acts 2:44; Acts 4:32).

The classic passage in I Corinthians 16:1, 2, shows that the support of poor saints had a large part in the giving of New Testament Christians. There Paul, by divine inspiration, commanded:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

A great dearth or famine was on in Palestine. It had been foretold by the prophet Agabus and Christians everywhere decided to help the hard-pressed and persecuted saints in Jerusalem. We are told:

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."—Acts 11:29, 30.

So it is proper, then, when clearly led of the Lord, to give some of God's money to the support of earnest and faithful Christian people who need it.

However, God's Word sets very definite limits on how money shall be spent in the care of God's poor. If you read again I Timothy 5:1-16 you will see this problem discussed in detail. There we are clearly told that a widow is not to be supported by the church if she is "under threescore years old, having been the wife of one man, well reported of for good works." Such a widow must have brought up children, lodged strangers, washed the saints' feet, relieved the afflicted and diligently followed every good work. You see, the New Testament churches did not set out in the business of supporting widows, but only carefully selected women who had especially earned a place in the love of Christians by their godliness and good works.

And the same passage clearly teaches that younger widows should be rejected. Younger widows should marry, bear children, and not expect the church to support them. Then there is the command, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." So a relief of those who are worthy saints, most carefully selected because of their need and their Christian life and worthiness, is allowable. But God puts clear limits. The church is not in the relief business primarily, and Christians usually should not apply to the church for relief.

This same passage continues, that in this matter it is far more important to support the ministry. This same passage, continuing in I Timothy 5:17, 18, says:

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the



"GIVE YOUR LIFE TO GOD; HE CAN DO MORE WITH IT THAN YOU CAN!"

—DWIGHT L. MOODY

HEART BURNING BOOK

Would that this Volume were better known as the heart burning Book. Luther permitted it to burn his heart and the shout still rings, "The just shall live by faith." It burned the heart of Bunyan and life dripped from his pen to form the book called "Pilgrim's Progress." Could a lesser book than this have burned the spirit of a Wesley into a life ministry of trekking weary miles with the Gospel? Whitfield felt its fire and the Colonies were touched to the winning of fifty thousand souls. Would Christ have been as well known in all England had not Spurgeon known its glow? The Bible burned the heart of Livingstone and that heart was buried in the depths of Africa. "Give me Scotland or I die" was the cry of Knox when the heavenly heat of the Book touched his heart. Someone has said that Moody took one continent in his left hand and another in his right and moved them both toward God. Such was the power of a shoe clerk who devoured the pages of "The Book of the Burning Heart."

—MERVIN ROSELL in "Challenging Youth"

ENGLAND HAS TWO BOOKS, THE BIBLE AND SHAKESPEARE. ENGLAND MADE SHAKESPEARE, BUT THE BIBLE MADE ENGLAND.

—VICTOR HUGO

WHEN CHRIST IS IN CONTROL

Martin Luther was often very graphic in his description of the activities of the Devil. Asked one time how he overcame the Devil, he replied, "Well, when he comes knocking upon the door of my heart, and asks 'Who lives here?' the dear Lord Jesus goes to the door and says, 'Martin Luther used to live here—but he has moved out. Now I live here.' The Devil seeing the nail-prints in the hands, and the pierced side, takes flight immediately." It is surely good for every life and for every home to have Jesus as permanent resident. This assured, heavenly blessings are sure to fall upon such abodes.

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

Some lazy and shiftless people expected the church to care for them even in Bible times, so Paul gave the plain command in II Thessalonians 3:10-12:

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

I think a simple and scriptural rule would be that whatever relief one gives to the poor, to unsaved poor or to those who are not good Christians, help which a man gives simply as a citizen, he should charge to his own account. But when a devout Christian who has proven himself by service to Christ really needs help, such that one is justified in using the Lord's money for such relief, then tithe and offering money may be used. Obviously these days when everybody is taxed so heavily for the care of shiftless and improvident people, it is usually not necessary to take the Lord's money, tithe and offering money, for the relief of Christian poor.

Q. "Must one keep elaborate records in order to tithe properly?"

A. No, usually not. The govern-

ment requires enough records that any Christian who is honest in his income tax reports can keep track of his income and can know what a tithe would be. And for minors and dependents who do not have enough income to be required to make an income tax report, the simple and easy way of tithing is simply to lay aside God's part always when money comes in. "Upon the first day of the week let every one of you lay by him in store. . . ." That is the simplest way. If you have much income, you may put the Lord's part in

(Continued on page 7)

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The Doctrine of Amillennialism

(Continued from page 1)

of Christ, and by His removal of the curse upon the earth, and by His rule with "a sceptre of righteousness." Isaiah 11:35, Zechariah chapter 14, and many other references, prove this. And, the New Testament never nullifies these glorious promises; but it does refer to them many times. In Revelation, chapter 20, the definite period of one thousand years is mentioned six times. Surely premillennialists, who believe that the millennium will begin at the coming of Christ, have an abundance of Scripture to maintain such a position.

Postmillennialism teaches that Christ will come at the close of the millennium; that the world will be converted by the Gospel; and that, through the efforts of the churches, the kingdom of God will come on the earth. This theory has been explored and forsaken in most orthodox circles.

Amillennialism Based on Figurative Interpretation

The writer is convinced that amillennial belief cannot stand the acid test of the Scriptures. Where the amillennialists go astray is in their method of interpreting Bible prophecy. They contend that we must give a spiritualized interpretation of prophecy. Why?

The prophecies that have been fulfilled in times past have not been spiritually or figuratively fulfilled, but literally, just as they were written. For example: the prophecies concerning the captivity of Israel, the destruction of

Jerusalem, and the birth, life and death of Christ, were literally fulfilled even to minute details. To be more specific, the very place of Christ's birth was prophesied (Micah 5:12), the manner of His birth was foretold (Isa. 7:14), and the exact way in which He would die was depicted by the remarkable prophecies of Psalm 22 and Isaiah 53. It is true that Jesus found only a few who believed that the prophecies concerning Himself would be literally fulfilled. But amillennialists are making the same error today. Should Christ come today He would chide many religious leaders for their unbelief; for God will fulfill to the letter every promise that He has made.

In writing about the beliefs of the amillennialists we want to be perfectly fair. We respect and love our amillennial brethren, but believe their views are unscriptural, therefore untenable. We expect to answer with Scripture, not with scholarship. The writings of men are of value only as they are confirmed by the Scriptures. Scholarship was not Paul's highest appeal, and neither should it be ours. Scholarship was wrong when Jesus came the first time; it will be wrong regarding many issues when He comes again.

Amillennialists Say That the Church is Israel

First, the amillennial view is that the prophecies concerning Israel in the Old Testament apply either to the church in this Gos-



Rev. William N. Blankenship

pel age or to believers in the eternal state. They say, "The church is Israel." Not one verse can be found in the entire Bible that substantiates this statement. A close study of the passages that speak of the Christian as a Jew or an Israelite will reveal that the writer is addressing Israelite believers, or is writing about them. The context of a verse cannot be ignored. The Bible does not teach that every believer is a Jew, but that every Jew who believes is a real Jew. (Rom. 2:28,29). The church and Israel are differentiated in the New Testament. (1 Cor. 10:32). When an Israelite is saved he becomes a Christian; when a Gentile is saved he becomes a Christian, but not an Israelite.

The belief that the church is Israel causes its advocates to dis-

believe that the nation of Israel will be restored to its own land with the Messiah as their King, as was prophesied in Jeremiah 23:5-8, Zechariah 14, and Isaiah 11. The question was asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" He did not reply that the prophecies concerning Israel would be fulfilled in the church age; but He did say, "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1:6,7). The Holy Spirit through Peter spoke these words: "When the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21.) This Scripture plainly teaches that the prophecies of the Old Testament concerning the restoration of Israel ("all things"), will be fulfilled at the second coming of Christ. In Romans 11 God shows that Israel in part is blinded to Christ as Saviour, and that now is "The times of the Gentiles." Then in verse 25 a great secret is revealed—that this blindness will only continue until the Gentile religious opportunity has ended. And then, "All Israel shall be saved: as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (vss. 26,27).

There is one more reference to consider—Acts 15:14-17. These verses give God's plan for this age and the millennial age. (1) God is calling out from among the Gentiles a people for His name (the bride of Christ). (2) After this Christ will return (v. 15). He is not speaking of Christ's first coming, for He is returning to the earth that He previously visited (v. 16). (3) When he returns, David's tabernacle (dwelling place, or house, or kingdom) will be established (v. 16; Luke 1:32, 33). This is the restoration of the kingdom of Israel, and the millennium. (4) The whole world will outwardly turn to Christ during the millennium (v. 17; Zech. 14:16).

What Amillennialists Overlook

Second, the amillennialist believes that at the second coming of Christ there will be a cataclysmic destruction of the earth and that the saved and lost will, at that time, enter their eternal state. This view ignores in one statement an abundance of Scripture. One never reads that the earth will be destroyed simultaneously with Christ's coming. It will be destroyed during the "day of the Lord," which involves many judgments and a long period of time. If you will read all Bible references on the "day of the Lord" you will understand that it refers to the time of the Great Tribulation, the judgment of the nations, the millennium, the white throne judgment, and finally, the destruction of the earth by fire.

The idea that at the coming of Christ the saved and lost will be ushered into their eternal state, does not harmonize the Scriptures. This view is arbitrarily propagated in the face of Bible facts contradicting it. This view also logically demands a general resurrection. But Revelation, chapter 20, specifically mentions "the first resurrection," and shows that the second resurrection follows in its proper sequence one thousand years later. The status of the first resurrection group is given, and they are located on the earth for one thousand years with Christ. (Rev. 20; II Thess. 1:10). The second resurrection is not so called, but is signified by the plainest description possible. The time is following the one thousand years, and the group resurrected is consigned to the lake of fire.

In the light of Revelation, chapter 20, we may easily see the order of events outlined in I Corinthians 15:23-28 (1) Christ the first fruits (resurrection of Christ). (2) They that are Christ's at his coming (resurrection of the saints). (3) He must reign till He hath put all enemies under His feet (the millennium). (4) The last enemy that shall be destroyed is Death (the second resurrection,

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Rev. 20:12, 13). (5) Then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all (the eternal state, Rev. chapters 21 and 22).

Amillennialism and the Book of Revelation

The third belief of the amillennialists (many of them, at least) is that the prophetic book of Revelation was written for the most part for the comfort of the first century Christians, and was fulfilled in the first and second century. The fallacy of this interpretation is most apparent because end-times events are interspersed throughout the book from chapter 6 and following. The amillennial interpreters recognize this difficulty but ignore or spiritualize it. The fact is, such events as are described in chapters 6 to 18 have never yet taken place.

Another difficulty with this third belief is the view that Revelation 6 to 18 has reference to the sufferings of the early church. But the church is not once mentioned. We understand all this Scripture to refer to the future. We believe that the church, as was John in his vision, will be in Heaven at the time the judgments of God and man are heaped upon the cursed earth.

Finally, the amillennial group holds to the view that there is no relationship between the prophecy of Daniel and the Revelation. That these two prophetic books are similar, none will deny; but again they refuse to interpret Scripture in the light of Scripture. The Bible is a book of progressive revelation in the good sense. The prophetic books of the Old Testament are essential to the understanding of the prophetic portions of the New Testament. Paul compared spiritual things with spiritual (1 Cor. 2:13). The New Testament writers confirmed their new revelation with Old Testament truth, or explained the absolute newness of it.

Amillennialism An Issue

Many ask, "Why make an issue of amillennialism?" The answer is—The method of interpretation used in this teaching is *unwarranted and dangerous*. Suppose you interpret the Virgin Birth by the same process. You will have Christ born of a virtuous woman, but in an illegitimate way. You may interpret as you feel, if you are spiritualizing. Modernism—the denial of the Virgin Birth, the Deity of Christ, the Atonement, the Resurrection, and the Second Coming—is the fruit of liberal and figurative interpretation of the Scriptures.

The great need of Christians today is simply to believe that God means just what He says about Sin, Satan, Salvation, the Second Coming, Thousand-Year Reign, Heaven, Hell, and all other themes. We must not say what God has not said. We may safely quote the Word of God, but we dare not deny it. We cannot go wrong if we use God's terminology. We firmly believe that the moral and spiritual fiber of a Christian is weakened when he undertakes to explain away a mass of Scripture. Unbelief is the root of worldliness. The figurative interpretation of the Scriptures, formalism, and worldliness tend to exist together.

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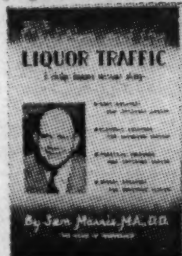
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I.

"Everywhere Preaching the Word."

I am just back in the office from a preaching trip that took me through Wyoming, Colorado, Arizona, Texas, Mexico, Alabama, Arkansas, and Missouri. I saw folks consecrate themselves unto the Lord, some came to trust the Lord Jesus, some got under the local work, etc.

At Ft. Collins, Colorado, a large group of young people pledged themselves to the transformed life—Romans 12:1-2. At Juarez, Mexico, five persons accepted Christ, and two came by letter. At Bayou La Batre, Alabama, a high spot, among others, came when a man confessed Christ who had not been in a church in twenty-seven years. He later publicly pleaded with the people to trust His Christ.

At the Ft. Smith, Arkansas, revival conference many were saved, and large numbers came into a closer walk with the Lord. Doxology! More later!

II.

Write For Envelopes.

On July 2, my office secretary, Miss Natalie Gudeman, gave a memorandum stating that 550 people had asked for the lovely package of vari-colored stand-up calendar envelopes for use in giving to the Sword Building Fund. They had stated their purpose to pay a total of \$982 per month to that worthy cause.

We just started out with these envelopes April 15, 1953. So in a little over two and one-half months those results have been attained.

However, that is just about one tenth of the total number of people we need to write for this pack of calendar envelopes. Get it! Use it for His glory!

Just write, "Please send me calendar pack of offering envelopes. I will plan to give \$_____ monthly till I notify you differently" and give name and address.

III.

Four Dates to Remember

The 19th Anniversary of THE SWORD OF THE LORD, America's greatest evangelistic weekly, calls for Master Rallies in undergirding revival, promoting soul winning and building for our Lord Jesus Christ.

Put down the date and place nearest you where rallies are to be held.

Chicago, Moody Church, September 28, afternoon and evening. 4040 seats.

Springfield, Missouri, September 29. Highfield Baptist Church. 2000 seats.

Pontiac, Michigan, September 30. Telegraph Road Baptist Church. 1300 seats.

Chattanooga, Tennessee, October 2. Highland Park Baptist Church. 3000 seats.

(Continued next column)

Our concern for you cost \$154.28 in advertising revenue this week. Three different ads were submitted which we had to refuse to print because we wanted to protect you, our readers.

It was not advertising on bad products—but products and services which we could not wholeheartedly and conscientiously recommend to you. Our concern for your protection is not new. One advertising order for \$2,800 has been rejected, along with many others, in the past few years.

We investigate to the best of our ability every ad. You can buy with assurance from SWORD advertisers.

How to Tithe

(Continued from page 5)

a separate bank account. Thousands do that. If you do not have enough income to make a separate bank account necessary, then one might well have a separate purse, or drawer, where he puts the Lord's money until the time comes to give it. Or if one is a member of a great soul-winning church which has a burden for all the work of God and when the church program satisfies the Spirit's leading in the Christian's heart so that he can give most of his tithes and offerings through the church, then it is a simple matter to give on Sunday the tithes and offerings on income during the past week. Very few records, or no records, are necessary, if one takes out the Lord's part immediately when he receives salary or other income.

It is wise to keep some record of gifts so that on income tax reports one may claim exemption from taxation on the gifts given to God's work, as the government

allows, up to twenty per cent of one's income.

It is easy to tithe. Why not just quit stalling and try it?

Q. "How much of tithes and offerings should be given to one's local church?"

A. That will depend on how worthy is the local church program, on how much one has been blessed by the ministry of others outside the church, and mainly on the clear leading of the Holy Spirit.

How worthy is your local church budget? If the pastor is a sacrificial, Spirit-filled soul winner, he will properly deserve your support better than if he be worldly and if his preaching is not a blessing.

Is the local church budget mainly taken up with local needs of salaried workers, the building and maintenance, the music? Or does a warm, fruitful missionary program have a large part in the local church budget? It seems to

Meetings that will be different! Meetings momentous!

In these trying, chaotic days come together with us to feed upon His Word, to find His will!

IV.

Arkansas and Missouri

The Ft. Smith Conference sponsored by the Sword, June 21-26, was grand in every way. All who spoke to me about it said it was better than the one last year.

Dr. Rice brought great messages, as did Dr. Jones, Dr. Ford, and Dr. Smith. I did not get to hear others. Folks were saved. Many were re-consecrated. Pastors were helped.

A great church and pastor J. Harold Smith entertained the conference. Mr. Bob Post and the choir led in music and song. They showed the way for choirs.

I stopped by Baring, Missouri, and preached to a house filled with people. Rev. Archie Cooper is the very fine pastor. They have THE SWORD OF THE LORD in just about every home in the church. Doxology!

V.

Everywhere I found some people who devotedly love the Lord Jesus and faithfully stay by in His work.

There was also sin and disloyalty on the part of too many.

I also found pastors serving sacrificially—and I do mean sacrificially.

I was with young and growing churches and also with a few giant churches.

Everywhere I found readers of THE SWORD OF THE LORD. They said, "I know you. I read your articles in THE SWORD OF THE LORD." They love Dr. Rice. Many of them support this work.

Particularly in Wyoming, and Colorado the pastors were asking for another revival conference. Many in the deep South also ask for the same.

VI.

Texas and Mexico

I was privileged to preach the Gospel in the great First Baptist Church, El Paso, Texas. Dr. W. Herschel Ford is the aggressive pastor. They are in a lovely and large new auditorium. They had eleven additions that morning. The entire service was a symphony of harmony in worship.

Brother Eudaly escorted me over to Juarez, Mexico, where I preached the Gospel to a house filled with folks, with five professions of faith and two by letter. Brother Eudaly is connected with the S. B. C. Publishing of Spanish literature. A great work.

VII.

In Alabama

At Bayou La Batre, Alabama, a fisherman's paradise, lots of people follow the ways of the sea. Pastor J. U. Gandy is a good bible student, and a good preacher of the Word. Though it was seven degrees hotter than ever before, folks came to revival; a high hour was the coming on profession of a man who had not been inside a church service in twenty-seven years. The Spirit was largely moving in the closing services.

Some loyal folks stand by the Cross. Doxology!

Scotchie McCall, Jr., led the singing and his wife, Peggy, and Mrs. McCall were also in the services. We had some great singing, also a fine VBS.

While there we had fellowship with other fine pastors of Mobile as Rev. Bruce Hilbun, Rev. John Hilbun, Rev. Bill Scruggs, and Rev. Clyde Reynolds of the Mission.

Dr. J. W. Stabler, layman, is doing a great work for Christ.

me that a church ought to include sacrificial gifts to soul-winning enterprises. The budget that gets more people saved ought to receive more support from church members. The budget which does not sponsor soul winning and does not carry out the Great Commission actively by the support of fundamental, Spirit-filled and fruitful enterprises, does not deserve the same support as a better church budget.

Is the pastor a modernist? Then in my judgment no money at all should be given to the local church budget, and one should not even remain a member. If the local church is sound, but a modernistic denominational program is supported, then a Christian should certainly withhold all gifts to denominational causes, which could in any wise encourage and support modernism. No Christian has a right to ever give a dime of God's money to support a school where doubt is cast upon the accuracy of the Bible, or the deity of Christ, or the blood atonement. No missionary program should be supported unless it is required that the missionaries be born-again Bible believers who go out to win souls to know Jesus Christ in saving faith. If your church is a part of a large modernistic denomination, and the denominational program is dominated by modernists, then you have no right to support such a program and to use God's money for that purpose is a sin. You see, the worth of the local church program will help to determine how much of tithes and offerings should go to support that program.

What other ministers have blessed your heart? Galatians 6:6 says, "Let him that is taught in the word communicate unto him that teacheth in all good things." The word communicate here means, in the Greek, to "share." So the Christian is commanded that he is to share his good things with the preacher or Bible teacher whose ministry is a blessing. If you listen regularly to Dr. Charles E. Fuller on the radio broadcasts and are blessed, then you owe it to God to share with him some of the things which God has put in your hands. If you have been blessed by the great Christian programs on radio WMBI, the radio voice of Moody Bible Institute, then you are plainly commanded to share your good things with that ministry. If you have been blessed and taught in the Word of God by reading THE SWORD OF THE LORD and other literature which the Sword of the Lord gets out around the world in many languages, then you owe it to God to share material goods with this ministry. Wherever God has blessed you through the preaching and teaching of the Word, there you have an obligation to use some of God's money.

But all these problems are to be taken to God in prayer. Every Christian will have to give an account to God for the way he handles the stewardship of God's money. So one should earnestly seek the will of God and should be led by the Holy Spirit. Are you burdened for the support of a missionary who is winning souls in some far-off country? If that work is laid on your heart by the Spirit of God, and if after careful checking you find that the truth is preached, that souls are saved, that it is an economical and spiritually profitable ministry, then you should follow the leading of the dear Spirit of God in that matter.

I cannot emphasize too strongly that careless giving of God's money is a sin. No one ever has a right to feel, "Well, I will give the money, then it is none of my business how it is used." You cannot shirk your responsibility. You should give thought to make God's money do the most good in getting out the Gospel. You should be just as careful in spending God's money as you are in the money that remains in your hands after you have given tithes and offerings. With loving loyalty to your own church and pastor, and yet with first loyalty to Jesus Christ and His Great Commission program of soul winning, let every Christian wait on God to find the clear leading of the Spirit of God as to how tithes and offerings should be given and used for the glory of God.

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Sweet Comfort

(Continued from page 3)

you, that the smoke is offensive. To me, no odor in all the world is so abominably offensive as smoking flax.

But some say: "How can you speak in so low a style?" I have not gone lower than I could go myself, nor lower than you can go with me for I am sure you are, if God the Holy Ghost has really humbled you, just as offensive to your own souls, and just as offensive to God as a bruised reed would be among the pipes, or as smoking flax to the eyes and nose. I often think of dear old John Bunyan, when he said he wished God had made him a toad, or a frog, or a snake, or any thing better than a man, for he felt he was so offensive. O! I can conceive a nest of vipers, and I think that they are obnoxious; I can imagine a pool of all kinds of loathsome creatures, breeding corruption, but there is nothing one half so worthy of abhorrence as the human heart. God spares from all eyes, but His own, that awful sight, a human heart; and could you and I but once see our heart, we should be driven mad, so horrible would be the sight. Do you feel like that? Do you feel that you must be offensive in God's sight—that you have so rebelled against Him, so turned away from His commandments, that surely you must be obnoxious to Him? If so, my text is yours.

Now, I can imagine some woman here this morning who has departed from the paths of virtue; and, while she is standing in the throng up there, or sitting down, she feels as if she had no right to tread these hallowed courts, and stand among God's people. She thinks that God might almost make the chapel break down upon her to destroy her, she is so great a sinner. Never mind, broken reed and smoking flax! Though thou art the scorn of man, and loathsome to thyself, yet Jesus saith to thee, "Neither do I condemn thee: go, and sin no more."

There is some man here who hath something in his heart that I know not of—who may have

committed crimes in secret, that we will not mention in public; his sins stick like a leech to him, and rob him of all comfort. Here you are, young man, shaking and trembling, lest your crime should be divulged before high heaven, you are broken down, bruised like a reed, smoking like flax. Ah! I have a word for thee, too. Comfort! comfort! comfort! despair not; for Jesus saith He will not quench the smoking flax, He will not break the bruised reed.

4. Christ Will Yet Have Risen for These Poor Ones

And yet, my dear friends, there is one thought before I turn away from this point. Both of these articles, however worthless they may be, may yet be of some service. When God puts His hand to a man, if he were worthless and useless before, He can make him very valuable. You know the price of an article does not depend so much upon the value of the raw material as upon workmanship put upon it. Here is very bad raw material to begin with—bruised reeds and smoking flax—but by divine workmanship both these things become of wondrous value. You tell me the bruised reed is good for nothing; I tell you, no, Christ will take that bruised reed and mend it up, and fit it in the pipes of Heaven. Then when the grand orchestra shall send forth its music, when the organs of the skies shall peal forth their deep-toned sounds, we shall ask, "What was that sweet note heard there, mingling with the rest?" And some one shall say, "It was a bruised reed." Ah, Mary Magdalene's voice in Heaven, I imagine, sounds more sweet and liquid than any other; and the voice of that poor thief, who said "Lord, remember me," if it is a deep bass voice, is more mellow and more sweet than the voice of any other, because he loved much, for he had much forgiven him. This reed may yet be of use. Do not say you are good for nothing; you shall sing up in Heaven, yet. Do not say you are worthless; at last you shall stand before the throne among the blood-washed

company, and shall sing God's praise.

Ay, and the smoking flax, too, what good can that be? I will soon tell you. There is a spark in that flax somewhere; it is nearly out, but still a spark remaineth. Behold the prairie on fire! See you the flames come rolling on? See you stream after stream of hot fire deluging the plain till all the continent is burned and scorched—till Heaven is reddened with the flame. Old night's black face is scarred with the burning, and the stars appear affrighted at the conflagration. How was that mass ignited! By a piece of smoking flax dropped by some traveler, fanned by the soft wind, till the whole prairie caught the flame.

So one poor man, one ignorant man, one weak man, even one backsliding man, may be the means of the conversion of a whole nation. Who knows but that you who are nothing now, may be of more use than those of us who appear to stand better before God, because we have more gifts and talents? God can make a spark set a world on fire—He can light up a whole nation with the spark of one poor praying soul. You may be useful yet; therefore, be of good cheer. Moss groweth upon gravestones; the ivy clingeth to the moldering pile; the mistletoe groweth on the dead branch; and even so shall grace, and piety, and virtue, and holiness, and goodness, come from smoking flax and bruised reeds.

II. The Divine Compassion of Jesus Here Pictured

Thus then, my dear friends, I have tried to find out the parties for whom this text is meant, and I have shown you somewhat of mortal frailty; now I mount a step higher—to divine compassion. "The bruised reed he will not break, the smoking flax he will not quench."

Notice what is first of all stated, and then let me tell you that Jesus Christ means a great deal more than He says. First of all, what does He say? He says plainly enough that He will not break the bruised reed. There is a bruised reed before me—a poor child of God under a deep sense of sin. It seems as if the whip of the law would never stop. It keeps on lash, lash, lash; and though you say "Lord, stop it, and give me a little respite," still comes down the cruel thong, lash, lash, lash. You feel your sins. Ah! I know what you are saying this morning: "If God continues this a little longer my heart will break; I shall perish in despair; I am almost distracted by my sin; if I lie down at night I cannot sleep it appears as if ghosts were in the room—ghosts of my sins—and when I awake at midnight, I see the black form of death staring at me, and saying, 'Thou art my prey, I shall have thee;' while Hell behind seems to burn." Ah, poor bruised reed, he will not break you; conviction shall not be too strong, it shall be great enough to melt thee, and to make thee go to Jesus' feet; but it shall not be strong enough to break thy heart altogether, so that thou shouldst die. Thou shalt never be driven to despair; but thou shalt be delivered; thou shalt come out of the fire, poor bruised reed, and shalt not be broken.

So there is a backslider here this morning; he is like the smoking flax. Years gone by you found such happiness in the ways of the Lord, and such delight in his service, that you said, "There I would for ever stay."

"What peaceful hours I then enjoyed; How sweet their memory still! But they have left an aching void, The world can never fill."

You are smoking, and you think God will put you out. If I were an Arminian, I should tell you that He would; but being a believer in the Bible, and nothing else, I tell you that He will not quench you. Though you are smoking, you shall not die. Whatever your crime has been, the Lord says, "Return ye backsliding children of men, for I will have mercy upon you." He will not cast thee away, poor Ephraim; only come back to Him—He will not despise thee, though thou hast plunged thyself in the mire and dirt, though thou art covered from head to foot with filthiness; come

back, poor prodigal! come back, come back! Thy Father calls thee. Hearken poor backslider! Come at once to Him whose arms are ready to receive thee.

1. Here Much More Is Implied

It says He will not quench—He will not break. But there is more under cover than we see at first sight. When Jesus says He will not break, He means more than that; He means, "I will take that poor bruised reed; I will plant it hard by the rivers of waters, and (miracle of miracles) I will make it grow into a tree whose leaf shall not wither; I will water it every moment; I will watch it; there shall be heavenly fruits upon it; I will keep the birds of prey from it; but the birds of Heaven, the sweet songsters of paradise shall make their dwellings in the branches."

When He says that He will not break the bruised reed, He means more; He means that He will nourish, that He will help, and strengthen, and support, and glorify—that He will execute His commission on it, and make it glorious forever. And when He says to the backslider that He will not quench him, He means more than that—He means that He will fan him up to a flame. Some of you, I dare say, have gone home from chapel and found that your fire had gone nearly out; I know how you deal with it; you blow gently at the single spark, if there is one, and lest you should blow too hard, you hold your fingers before it; and if you were alone and had but one match, or one spark in the tinder, how gently would you blow it. So, backslider, Jesus Christ deals with thee; He does not put thee out; He blows gently; He says, "I will not quench thee;" He means, "I will be very tender, very cautious, very careful;" He will put on dry material, so that by-and-by a little spark shall come to a flame, and blaze up toward Heaven, and great shall be the fire thereof.

2. The Small Saints As Soft As the Great

Now I want to say one or two things to Little-Faith this morning. The little children of God who are here mentioned as being bruised reeds or smoking flax are just as safe as the great saints of God. I wish for a moment to expand this thought, and then I will finish with the other head. These saints of God who are called bruised reeds and smoking flax are just as safe as those who are mighty for their Master, and great in strength, for several reasons. First of all, the little saint is just as much God's elect as the great saint. When God chose His people, He chose them all at once, and altogether; and He elected one just as much as the other. If I choose a certain number of things, one may be less than the rest, but one is as much chosen as the other; and so Mrs. Fearing and Miss Despondency are just as much elected as Great-Heart, or Old Father Honest.

Again: the little ones are redeemed equally with the great ones; the feeble saints cost Christ as much suffering as the strong ones; the tiniest child of God could not have been purchased with less than Jesus' precious blood; and the greatest child of God did not cost Him more. Paul did not cost any more than Benjamin—I am sure he did not—for I read in the Bible that "there is no difference."

Besides, when of old they came to pay their redemption money, every person brought a shekel. The poor shall bring no less, and the rich shall bring no more than just a shekel. The same price was paid for the one as the other. Now then, little child of God, take that thought to thy soul. You see some men very prominent in Christ's cause—and it is very good that they should be—but they did not cost Jesus a farthing more than you did; He paid the same price for you that He paid for them.

Recollect again, you are just as much a child of God as the greatest saint. Some of you have five or six children. There is one child of yours, perhaps, who is very tall and handsome, and has, moreover, gifts of mind; you have another child who is the smallest of the family, perhaps has but little intellect and understanding. But

which is the most your child? "The most!" you say; "both alike are my children, certainly, as much one as the other." And so, dear friends, you may have very little learning, you may be very dark about divine things, you may but "see men as trees walking," but you are as much the children of God as those who have grown to the stature of men in Christ Jesus. Then remember, poor tried saint, that you are just as much justified as any other child of God. I know that I am completely justified.

"His blood and righteousness My beauty are, my glorious dress." I want no other garments, save Jesus' doings, and His imputed righteousness.

The boldest child of God wants no more; and I, who am "less than the least of all saints," can be content with no less, and I shall have no less. O Ready-to-Halt, thou art as much justified as Paul, Peter, John the Baptist, or the loftiest saint in Heaven. There is no difference in that matter. O! take courage and rejoice.

Then one thing more. If you were lost, God's honor would be as much tarnished, as if the greatest one were lost. A queer thing I once read in an old book about God's children and people being a part of Christ and in union with Him. The writer says—"A father sitteth in his room, and there cometh in a stranger: the stranger taketh up a child on his knee, and the child hath a sore finger: so he saith, 'My child, you have a sore finger;' 'Yes!' 'Well, let me take it off, and give thee a golden one!' The child looketh at him and saith, 'I will not go to that man any more, for he talks of taking off my finger; I love my own finger, and I will not have a golden one instead of it.' So the saint saith, 'I am one of the members of Christ, but I am like a sore finger, and He will take me off and put a golden one on.' 'No,' said Christ, 'No, no; I cannot have any of my members taken away; if the finger be a sore one, I will bind it up; I will strengthen it.'"

Christ cannot allow a word about cutting His members off. If Christ lost one of His people, He would not be a whole Christ any longer. If the meanest of His children could be cast away, Christ would lack a part of His fullness; yea, Christ would be incomplete without His church. If one of His children must be lost, it would be better that it should be a great one, than a little one. If a little one were lost, Satan would say, "Ah! you save the great ones, because they had strength, and could help themselves; but the little one that has no strength, you could not save him." You know what Satan would say; but God would shut Satan's mouth, by proclaiming "They are all here, Satan; in spite of thy malice, they are all here; every one is safe; now lie down in thy den forever and be bound eternally in chains, and smoke in fire!" So shall he suffer eternal torment but not one child of God ever shall.

3. God Uses Small Saints to Save Great Ones

One thought more, and I shall have done with this head. The salvation of great saints often depends upon the salvation of little ones. Do you understand that? You know that my salvation, or the salvation of any child of God, looking at second causes, very much depends upon the conversion of some one else. Suppose your mother is the means of your conversion, you would, speaking after the manner of men, say that your conversion depended upon hers; for her being converted, made her the instrument of bringing you in. Suppose such and such a minister to be the means of your calling; then your conversion, in some sense, though not absolutely, depends upon his. So it often happens, that the salvation of God's mightiest servants, depends upon the conversion of little ones. There is a poor mother; no one ever knows anything about her; she goes to the house of God; her name is not in the newspapers, or anywhere else; she teaches her child, and brings him up in the fear of God; she prays for that boy; she wrestles with God, and her tears and prayers mingle together. The boy grows up. What

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All About the Bible

(Continued from page 1)

preserved throughout all time, just as our own Scriptures have been; but, the truth is, there are no remains, nor is there the least trace of any such writings.

Therefore, in spite of the fact that some of the words used by Moses do not appear to be of Hebrew origin, but to have been borrowed from an earlier language, it nevertheless seems safe to conclude that there were no inspired writings prior to those which we have in our Bible.

All this is the more remarkable when we remember that uninspired writings of various kinds, having more or less vague references to God, were undoubtedly in existence at a very early age. Specimens of these have recently been discovered in Egypt and Babylonia, in the form of clay tablets with signs or letters impressed upon them; also ancient stones, with similar signs representing writing cut upon them.

One of these is the remarkable pillar of black stone or diorite discovered in December, 1901 at Susa, in Persia, the "Shushan the Palace" of Neh. 1:1. It contains some ancient laws—the code of King Hammurabi—written in what is known as the cuneiform writing—i.e., symbols shaped like a wedge representing syllables. These laws bear some resemblance to the Mosaic laws, but the writing dates back some five or six hundred years before Moses—probably about the time of Abraham. This extraordinary code of laws is apparently one of the many remnants of those pure laws which, in the early days of the world's history, God had communicated orally to man; but which, in course of time, had been partly forgotten and partly corrupted.

The Book of Job, written probably about the time of Moses and possibly by Moses—but apparently relating to a still earlier period—furnishes an equally striking example of the same thing. There we read of Job's friends—all of them, no doubt, true men—who came with evident intention of instructing Job as to the mind and purpose of God in connection with suffering. Nevertheless, having in those days no written revelation to guide them, their testimony was sadly marred by the introduction of what was evidently their own thoughts and ideas upon the subject—viz., that Job's sufferings were the direct result of his sins. "Whoever perished [said they] being innocent? or where were the righteous cut off?" (Job 4:7). They were accordingly rebuked for their error, God telling them: "Ye have not spoken of me the thing which is right" (Job 42:8). A recognition of this fact will throw a flood of light upon much that is otherwise very difficult to understand in this ancient book of Job.

Evidently those were days in which God was pleased to make known His will verbally, in a direct and personal manner, to individuals, as to Adam (Gen. 2:16), Cain (Gen. 4:6), Noah (Gen. 6:13), Abram (Gen. 12:1), Abimelech (Gen. 20:3), Isaac (Gen. 26:2), Jacob (Gen. 28:13), and, as we have seen, Job and his friends.

In that way also it appears that God first instructed man concerning many of the laws which were afterwards embodied in the Pentateuch, such as marriage (Gen. 2:24). Verbal instructions concerning offerings and sacrifices must also have been given from the very beginning, or we should scarcely read that Abel "brought of the firstlings of his flock and of the fat thereof" (Gen. 4:4); while the words in Gen. 4:7 translated "Sin lieth at the door" should be "the sin offering coucheth at the door"! It is also significant that Noah took a number of "clean" beasts into the ark (Gen. 7:2) for sacrifice (Gen. 8:20).

Thus we see how from earliest times man possessed, even without the Scriptures, the knowledge of God and His laws.

This primitive knowledge, although dimmed and perverted in the course of ages, has apparently never altogether died out; and hence the fact that, in every part of the inhabited globe—even where the Bible has never been heard of—the worship of a Supreme Being, in some form or

other, frequently accompanied by sacrifice, is still practised: none but the fool saying "There is no God" (Ps. 53:1).

It should, however, always be remembered that, with or without the Bible, there have ever been two independent witnesses for God—that is, nature or the works of God in creation (Ps. 19:1-3; Rom. 1:19, 20) and conscience (Rom. 2:14, 15).

Indeed, in those early days man appears to have been in his relation to God, *under conscience*.

But nature merely teaches us the fact that there is a Creator-God; while that priceless gift, conscience, may be so abused as to be rendered practically inoperative. Hence the necessity for such a revelation as is contained in the Bible, which "liveth and abideth forever" (I Pet. 1:23), and which not only tells us that there is a Creator, but reveals to us Who that Creator is.

The Birth of the Bible

Man, under conscience, failed; now he was to be placed *under law*; and therefore about the close of the first two thousand years God called Abram out from the idolatrous surroundings of his native home (Gen. 12:1; Joshua 24:2, 15), changed his name to Abraham (Gen. 17:5; Neh. 9:7), and constituted him the head of a people (Gen. 12:2, 15:5), known as the Hebrews or Jews, whom He was pleased to call His own peculiar possession (Deut. 14:2), and whom He specially fitted and prepared during many generations, that they might in due time become the depositaries of a revelation committed to writing (Rom. 3:2), which would at once be more permanent in its nature and less liable to be either forgotten or corrupted; and that they as a nation, separated from all other peoples on the earth, might themselves first "learn to do all the words of this law" (Deut. 29:29), and in the fulness of time might spread the blessings of this precious heritage among all nations (Mark 16:15; Luke 24:47; Acts 1:8).

Accordingly, about five hundred years after the call of Abram—i.e., about 1500 B.C.—the time came to have this written revelation accomplished, which was to embody a history of the preceding 2,500 years, including an account of the Creation, together with God's laws, precepts, promises, prophecies, etc.

For this purpose, Moses, who had been prepared in a very remarkable way (Heb. 11:24, 27) for a task of such transcendent importance, was chosen from among this separated people to commence these sacred writings—as Stephen reminded the Sanhedrin in his memorable address, saying, Moses "received the lively [or living] oracles to give unto us" (Acts 7:38).

And while the first actual reference to writing found in the Bible is in Exod. 17:14, where the Lord commanded Moses to "write" the story of the fight with Amalek "in a book," it was probably on the awful heights of Sinai, where this meek man stood alone before God, that the Book which is destined to outlive "heaven and earth" (Luke 21:33) was commenced; prophets, apostles, and other holy men in after days continuing the work as they were moved by the Holy Ghost (2 Pet. 1:21) from time to time, until the volume of the Book was complete.

Who Wrote the Pentateuch?

The question is often asked nowadays, how did Moses write the first five books of the Bible, if indeed he wrote them at all? Did he simply compile those marvelous books from other documents already existing in his day, or were his writings the result of special and direct inspiration of God?

Now it will not be difficult to put this vitally important question to a very practical test; for while as we have already seen, there were no inspired writings for him to work upon or "edit"; nevertheless, in the providence of God, we have in our possession (beside many other specimens of uninspired writing at that remote period) two remarkable docu-

ments, believed to have been written about the time of Abraham, and which were, therefore, probably well known in the days of Moses, comprising between them the two main subjects of which the Pentateuch consists—viz., history and laws. These are:—

Certain Victory for Christ and All His Own

Now, to finish up, there is certain victory. "Until he bringeth forth judgment unto victory." Victory! There is something beautiful in that word. The death of Sir John Moore, in the Peninsular war, was very touching: he fell in the arms of triumph; and sad as was his fate, I doubt not that his eye was lit up with luster by the shout of victory. So also, I suppose, that Wolfe spoke a truth, when he said, "I die happy"—having just before heard the shout, "they run, they run." I know victory, even in that bad sense—for I look not upon earthly victories as of any value—must have cheered the warrior. But, ah! how cheered the saint, when he knows that victory is his! I shall fight during all my life, but I shall write "vici" on my shield. I shall be "more than conqueror through him that loved me." Each feeble saint shall win the day; each man upon his crutches; each lame one;

men, believed to have been written about the time of Abraham, and which were, therefore, probably well known in the days of Moses, comprising between them the two main subjects of which the Pentateuch consists—viz., history and laws. These are:—

1. *The Chaldean Legends*, beautifully written on clay tablets. They were discovered by Mr. Layard and others many years ago, buried among the ruins of ancient Nineveh and other cities of Babylonia, and purport to give the story of creation, while the Gilgamesh series of these Chaldean Legends are supposed to contain the story of Cain and Abel, and certainly the story of the Deluge.

2. *The Laws of Hammurabi*, who was probably the same person as Amraphel, mentioned in Gen. 14:1. First, then, as to history. The very suggestion that Moses obtained his historical information from those Chaldean and Gilgamesh legends, which Professor Sayce tells us "were traditions before being committed to writing," is simply absurd; for, interesting as they are, they are so full of legendary nonsense, that it would have been a practical impossibility for Moses or any other man to evolve, from such mythical legends, the sober, reverent, and scientific records which are found in

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Sweet Comfort

(Continued from page 8)

each one full of infirmity, sorrow, sickness, and weakness, shall gain the victory. "They shall come with singing into Zion; as well the blind, and lame, and halt, and the woman with child, together." So saith the Scripture. Not one shall be left out; but he shall "bring forth judgment unto victory." Victory! victory! victory! This is the lot of each Christian: he shall triumph through his dear Redeemer's name.

Now a word about this victory. I speak first to aged men and women. Dear brethren and sisters—you are often, I know, like the bruised reed. Coming events cast their shadows before them; and death casts the shadow of old age on you. You feel the grasshopper to be a burden; you feel full of weakness and decay; your frame can hardly hold together. Ah! you have here a special promise. "The bruised reed I will not break." "I will strengthen thee." "When thy heart and thy flesh faileth, I will be the strength of thy heart and thy portion forever."

Even down to old age, all my people shall prove My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in my bosom be borne.

Tottering on thy staff, leaning, feeble, weak, and wan; fear not the last hour; that last hour shall be thy best; thy last day shall be a consummation devoutly to be wished. Weak as thou art, God will temper the trial of thy weakness; He will make thy pain less, if thy strength be less; but thou shalt sing in Heaven, "Victory! victory! victory!" There are some of us who could wish to change places with you, to be so near Heaven—to be so near Home. With all your infirmities, your gray hairs are a crown of glory to you; for you are near the end, as in the way of righteousness.

A word with you middle-aged men, battling in this life's rough storm. You are often bruised reeds, your religion is so encumbered by your worldly callings, so covered up by the daily din of business, business, business, that you seem

like smoking flax; it is as much as you can do to serve your God, and you cannot say that you are "fervent in spirit," as well as "diligent in business." Man of business, toiling and striving in this world, He will not quench thee when thou art like smoking flax; He will not break thee when thou art like the bruised reed; but will deliver thee from thy troubles, thou shalt swim across the sea of life, and shalt stand on the happy shore of Heaven, and shalt sing, "Victory" through Him that loved thee.

Ye youths and maidens! I speak to you, and have a right to do so. You and I oftentimes know what the bruised reed is, when the hand of God blights our fair hopes. We are full of giddiness and waywardness, it is only the rod of affliction that can bring folly out of us, for we have much of it in us. Slippery paths are the paths of youth, and dangerous ways, are the ways of the young, but God will not break or destroy us. Men, by their over caution, bid us never tread a step, lest we fall; but God bids us go, and make our feet like hinds' feet, that we may tread upon high places. Serve God in early days; give your hearts to Him, and then He will never cast you out, but will nourish—and cherish you.

Let me not finish without saying a word to little children. You who have heard of Jesus, He says to you, "The bruised reed I will not break; the smoking flax I will not quench." I believe there is many a little prattler, not six years old, who knows the Saviour. I never despise infantile piety; I love it. I have heard little children talk of mysteries that gray-headed man knew not. Ah! little children who have been brought up in Sunday schools, and love the Saviour's name, if others say you are too forward, do not fear, love Christ still.

Gentle Jesus, meek and mild, Still will look upon a child; Pity thy simplicity, And suffer Thee to come to him.

He will not cast thee away; for smoking flax He will not quench, and the bruised reed he will not break.

(From the book SPURGEON'S SERMONS, Volume 2, published by Zondervan Publishing House. Price \$2.95. Order from THE SWORD OF THE LORD, Wheaton, Illinois.)

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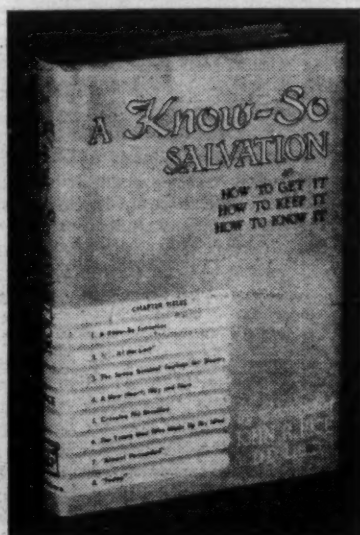
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All About the Bible

(Continued from page 9)

the book of Genesis; for "who can bring a clean thing out of an unclean" (Job 14:4)?

For example, Berosus, one of the Babylonian priests, describes the creation of heaven and earth and man thus: the deity "Belus came out and cut the woman (named Omoroka) asunder, and of one half of her he formed the earth, and of the other half the heavens"; while this same Belus "commanded one of the gods to take off his head and to mix the blood with the earth and from thence to form other men and animals!"

Now while it is easy to trace here the corrupted remains of a once pure revelation, it is manifestly out of all reason to suppose that any part of the Pentateuch could have been compiled from legends such as this.

Then, as regards the laws, it may not be generally known that the remarkable code of Hammurabi, though excellent in many respects, merely consists of moral laws as between man and man, and entirely omits that which is of far greater importance, and on which the laws of Moses lay such paramount stress—viz., man's obligation to God. Moreover, it makes no provision for the poor; while Hammurabi himself was an idolater, and worshipped the sun-god and other deities! So that here also it is evident Moses could not have got his laws from any such source.

It is noteworthy that when Moses said "What nation is there . . . that hath statutes and judgments so righteous as all this law (Deut. 4:8)?" he recognized that

other nations had their laws; but at the same time his words clearly imply that the laws he had received from God were entirely different from anything of the kind existing elsewhere. Indeed, Professor Sayce, in a paper read in Londonderry on September 27th, 1905, comparing these Chaldean legends with the Bible, said that "on the spiritual and religious side there was a gulf between them that could not be spanned."

But, more than this, the fact that the Pentateuch was written under inspiration, and that Moses was the writer, is made abundantly clear by the Scriptures themselves. Every Bible student knows how the laws and ordinances of the Pentateuch are compassed by the oft-repeated expression, "The Lord spake unto Moses." Nearly every chapter in Leviticus commences with those words; also most of the chapters in Numbers, and many of those in Exodus. Now, if those laws were really compiled from a variety of other documents, how could it be truly said that the Lord spake them to Moses?

We are further told in Acts 7:38 that Moses "received" — not compiled — these living oracles, while Ex. 24:4 ought to make all further controversy on the subject unnecessary; for there, as if anticipating this very question, it is solemnly stated that what Moses wrote was—not the words of some human authors edited and revised, but—"ALL THE WORDS OF THE LORD!"

Moreover, it is significant that throughout all the many references made in the Scriptures to the Pentateuch, there is not the least hint given that any other author than Moses had anything to do with it.

But, says an objector—whatever may be said concerning the Pentateuch in general, it is quite impossible that Moses could have written the last chapter of Deuteronomy, seeing that it contains an account of his own death and burial. Then I should like to ask *who did write it?* since no one but God and Moses were present at the ceremony! Therefore, whoever wrote it must have been inspired. And surely it was as easy for Moses, inspired by God, to write beforehand that brief account of his own death and burial—adding at God's command a statement which should be true for all time: "No man knoweth of his sepulchre unto this day"—as it was for Joseph, under inspiration, to foretell what would happen to his bones hundreds of years after his death (Gen. 50:25) or for Isaiah and other prophets to record not merely the fact, but many striking details concerning the sufferings and death of the Messiah, and even His burial in the "rich" (Isa. 53:9) man's tomb (Matt. 27:57-60). And all this, like the account of Moses' death, written in the past tense as if it were a history of what had already taken place, although the prophecies were actually written 700 years before the event occurred!

We therefore reject any and every theory which would rob the Pentateuch of its divine origin, or cast a doubt upon its having been written by Moses, under inspiration from God, in the fullest and most direct manner.

But the thoughtful mind will naturally be struck by the conflicting evidence and inconsistent position of those who criticize the accuracy of the Bible. Not many years ago we were told that Moses could not possibly have written the Pentateuch, because *writing was not known in those days*; and now that it has been proved beyond question that the art of writing was freely practised centuries before Moses lived, they go to the other extreme and tell us that he copied or "compiled" his laws from earlier documents! Thus they seek, first in one way and then in another, to rob the Bible of its divine element of inspiration—without which, however, the Book would be a greater miracle, if possible, than ever!

Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about 1,600 years—viz., from about 1500 B.C., when Moses

commenced to write the Pentateuch amid the thunders of Sinai, to about A.D. 97, when the apostle John himself a son of thunder (Mark 3:17), wrote his gospel in Asia Minor.

What We Call the Bible

These sacred writings or oracles which have thus come down to us through the Jews we call *the Bible*, *the Scriptures*, *the Word of God*, etc.

The word "Bible" is derived from the Greek *biblia*, and means "the books," and is therefore not an unsuitable title, although "the Book"—for it is one complete whole—is a far more correct term. We read of "the volume of the book" in Ps. 7 and Heb. 7.

The word "Scriptures" is derived from the Latin, and means "the writings." This is a simple and accurate term. In Dan. 10:21 we read of "the Scripture of Truth." In Hos. 7:12 God says "I have written unto him the great things of My law"; and in a very real sense it may be said of the whole, as it was of the Ten Commandments, "The writing was the writing of God" (Exod. 32:16). Indeed, in 2 Kings 17:37 we read of "the statutes and the ordinances and the law, and the commandments which He [God] wrote."

But the "Word of God" is an equally suitable and reverent title, as it marks out the Book as being something quite distinct from all the writings or words of man. "The sword of the Spirit, which is the word of God" (Eph. 6:17); the "word of God," which is quick and powerful (Heb. 4:12), etc. Both this and "the Scriptures" were favourite titles with our Lord.

Original Manuscripts

Although we often hear and speak of the "original manuscripts," it is a remarkable fact that, of all these sacred writings, there is not one original manuscript—either of the Old or New Testament—now in existence, so far as is known. In some cases, when these precious documents became old, they were reverently buried by the Jews, who used reliable copies in their stead; others have been lost during the wars and persecutions by which God's ancient people have been from time to time oppressed.

Even when the New Testament was written, the original documents of the Old seem to have been lost so that when the whole Bible was first completed, it consisted of Hebrew copies of the Old Testament—together with a Greek translation of the Hebrew, known as the Septuagint, referred to later—and the original Greek of the New; these latter having since also been all lost.

Surely, however, in this we may see the wise providence of God, for had there been any of the original documents bearing the handwriting of Moses, David, Isaiah, Daniel, Paul, or John in existence now, so foolish is the human heart that they would almost certainly be regarded with superstition and worshipped, as was the brazen serpent in the days of Hezekiah (II Kings 18:4), thus defeating one of the very objects for which they were given.

Existing Manuscripts

But while this is undoubtedly the case as regards the actual original documents, there is, happily, no need for alarm as to the basis of our faith; for there are in existence to-day many thousands of Hebrew and Greek manuscripts, which have been copied from earlier manuscripts by Jewish scribes, etc., from time to time. These are the documents generally referred to when the "originals" are now spoken of.

It is quite impossible to say exactly how many there are altogether; for while they are principally preserved in the great public libraries of Europe, where they are carefully catalogued, a very large number of them are owned by private individuals. Dr. Gaster's library alone is said to contain some eight hundred Hebrew manuscripts of the Old Testament, while *Scrivener's Introduction* (1894) says there are about four thousand New Testament manuscripts.

For the sake of simplicity, however, these existing manuscripts may be divided thus:—

1. Hebrew manuscripts of the Old Testament; the earliest of

How Can I Know I Am Saved?

(Continued from page 1)

I. One May Know With Certainty That He Is Saved

Everywhere I go, I find people who say it is impossible for anyone to know he is saved. There is widespread rebellion against this truth. But the Bible teaches very plainly we may know we are saved. Fanny Crosby sings, *Blessed assurance, Jesus is mine. Oh, what a foretaste of glory divine.*

Heir of salvation, purchase of God; Born of His Spirit, washed in His blood.

Yes, according to the Word of God, we can be certain about our salvation. There needs to be no doubt. John simply tells us that one purpose for his writing that first epistle of John is to help us know beyond any possibility of a doubt that we have eternal life.

I ask someone, "What is your name?"

"John Doe," is the reply.

"Are you absolutely certain that is your name?" I continue to ask.

"Of course, I am certain."

"How do you know that your name is John Doe?"

Have you ever asked anyone how he knows what his own name is? Usually he will ponder a few moments and then blurt out, "My mother told me so."

"Is that the only proof you have?"

"No. There is a birth certificate signed by my mother, by a hospital attendant, and by a medical doctor. That certificate is recorded in the county court house and it says that my name is John Doe."

"That is proof enough for me. Since you have it recorded on a birth certificate, I am positive your name is John Doe." Then, I ask, "Are you a Christian?"

"I hope so."

"No. I did not ask whether you hope you are saved. I want to know, 'Do you know you are saved?'"

"Oh, no. I do not believe any of us can know that. We will have to wait until we face God to know whether we are saved."

Do you mean to tell me I can know my name because my mother told me and because a birth certificate says so, yet I cannot know I am saved even though the Bible says so? Notice verse 9: "If we receive the witness of men, the witness of God is greater." A birth certificate is a witness of men. I know my name because I have received the witness of men. Concerning my salvation I have more than the witness of men; I have the testimony of God's Word.

The Scripture repeatedly teaches that we can know we are saved. Paul in writing to the Romans said, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). Again Paul said in his letter to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

In the ninth chapter of John we read about the man who was blind from birth. His sight was miraculously restored by Jesus. Later the Jews endeavored to make him deny Christ. They told him, "Give God the glory. This man Jesus is a sinner."

He answered, "Whether Jesus is a sinner or not, I do not know. But one thing I know, that, whereas I was blind, now I see." He knew that he had received sight. Just that surely can you know that you are saved.

(Continued on page 11)

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these date back to the eighth century of the Christian era.

2. Greek manuscripts of the New Testament; the earliest of these date back to the fourth century.

3. Greek manuscripts of the Old Testament (known as the Septuagint), translated from the Hebrew about 277 B.C.; these also date back to the fourth century.

4. Early translations of the Scriptures, or parts thereof, in Syriac, Latin, and a few other languages, of various dates.

In making copies of Hebrew manuscripts which are the precious heritage of the Church to-day, the Jewish scribes exercised the greatest possible care, even to the point of superstition—counting, not only the words, but every letter, noting how many times each particular letter occurred, and destroying at once the sheet on which a mistake was detected, in their anxiety to avoid the introduction of the least error into the sacred Scriptures, which they prized so highly and held in such reverent awe. Moreover, each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a "clean" animal. The writers also had to pronounce aloud each word before writing it, and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing "Jehovah," lest that holy name should be tainted even in the writing. The new copy was then carefully examined with the original almost immediately; and it is said that if only one incorrect letter were discovered the whole copy was rejected!

The Rev. J. P. Smyth tells how one rabbi solemnly warned a scribe thus: "Take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript, and so become a destroyer of the world!"

But, in spite of all this painful care, mistakes did creep in, as the documents now in existence show; for this work of copying was after all but human.

Perhaps one of the most striking cases of a copyist's error is found in the age of Ahaziah, II Kings 8:26 stating that he was twenty-two years old when he began to reign, while II Chron. 22:2 says he was forty-two. Now none

of the original documents in our possession help us in this at all, so that it is evidently due to an error of a very early copyist, which, owing to the Jews' superstitious fear lest they should introduce one error while attempting to correct another, has been perpetuated down to the present day! The mistake, however, was a very excusable one, for the Jews used letters to express numbers, just as we frequently use Roman numerals, and the ancient letter for forty was so much like that for twenty that the one might easily be mistaken for the other. The age given in Kings is, of course, the correct one—viz., twenty-two; and, beyond all doubt, is what was originally written in both places by the inspired historians; as Chronicles, giving his age of forty-two, implies that he was born two years before his father Jehoram, who was only forty when he died (II Kings 8:17).

Then, again, the Hebrew language was originally written, not only entirely in consonants without any vowels at all (thus Jehovah was simply written JHVH), but there was no spacing to divide one word from another, as if we should write the Lord's Prayer thus:—

RFTHRWCHRTNHVNHLWDBTHNM, etc.

It was not until after the return of the Jews from the Babylonish captivity that words were divided from one another, and the Hebrew Old Testament generally was arranged into verses and paragraphs, and the present square Hebrew characters were substituted for the ancient Phoenician or archaic Hebrew alphabet. These changes, which were only gradually introduced, were commenced, Dr. Ginsburg tells us, in the days of Ezra by certain men known as the Sopherim — Scribes. The vowel points were introduced very much later—about A.D. 500 or 600 by the Massoretes, who put in writing many oral traditions as to the correct method of reading the sacred text. Hence the name Masorah, which means tradition. Now when it is remembered that some of these ancient Hebrew letters only differed from others in the smallest possible degree, which in a perfect printed letter is scarcely discernible, while for ages they were only preserved by copies being made in handwriting, we must admit that it is little short of a

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How Can I Know I Am Saved?

(Continued from page 10)

II. How Important It Is to Know You Are Saved!

It is important for you to know you are saved. Right here rests life's most important issue. It does not pay to take this lightly. Your soul hangs in the balance. Eternity is at stake. All Heaven is for you. All Hell is against you. You need to know you are saved because salvation is the most important question you will ever face.

It is important for you to know you are saved because your life will never have any spiritual victory or power until you know this. Before anyone can be used of the Lord, he must have assurance of his own salvation. One who doubts is going to be a "hot and cold" Christian. He will not have any drive to his spiritual life. He will have no dynamic in his witnessing.

It is important for you to know you are saved because doubt is a deadly enemy. Many a soul has continued to walk outside of Christ simply because he did not believe that he could know he is saved. One of Satan's best tools is this despicable enemy, doubt. Standing as a pale ghost in the shadows, doubt creeps in either to upset a Christian life or to keep a soul from accepting Christ.

1. Doubt Revealed In Our Praying

J. Wilbur Chapman said that doubt and a lack of assurance are revealed in several ways. (*Revival Sermons*, Published by Revell). First, doubt is revealed in our praying. Have you ever ended your prayer something like this: "And finally, Lord, save us in Heaven at last?" Such a prayer reveals doubt about salvation and a complete lack of the knowledge of Scripture. The prayer is saying, in effect, "Lord, we will do the best we can to save ourselves, but after we have done our best we want you to take over and save us at last in Heaven." Works have no part in salvation. Ephesians 2:8 and 9 read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast." Again we read: "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). We cannot save ourselves. Doing the best we can will not save us. We must helplessly cast ourselves up-

on Him as the only hope for our souls.

2. Doubt Shows Unscriptural Thinking.

Doubt is revealed in our thinking. Many there are today who believe that no one can know he is saved until he faces God in Heaven. They believe that God waits until we stand before the great white throne judgment and then God looks at the books. He looks at the ledger of good deeds and places this list on one side of a balance; then God looks at the ledger of evil deeds and places this list on the other side of the balance. Such people think that if the good deeds outweigh the bad deeds, God decides that the person is saved; but if the bad deeds outweigh the good deeds, God condemns the individual to eternal punishment. Nothing could be more unscriptural. God does not weigh good deeds against bad deeds, for all our righteousnesses done in the flesh are as filthy rags and as an unclean thing in his sight (Isa. 64:6). The only righteousness we can ever hope to have is to be clothed in the righteousness of Christ. Too, the Christian will never stand at the great white throne judgment, for He has already told us that "there is therefore now no judgment [condemnation] to them that are in Christ Jesus" (Rom. 8:1). "Verily, verily, I say unto you, he that heareth my word, and believeth Him that sent me hath everlasting life, and cometh not into judgment, but hath passed out of death into life" (John 5:24 A.S.V.).

3. Doubt Causes Serious Lack of Peace and Testimony

Doubt is revealed in the life. One who doubts may hide his praying so that no one hears; he may hide his thinking so that no one knows; but he cannot hide his life. That one who doubts his salvation will not live like a saved person. There will be none of the deep-rooted joy and peace that assurance brings. The life will lack a consistency of humble testimony for the Lord. When one doubts his salvation, he is certainly not going to live a life of testimony before those about him, for he has nothing to live. He cannot yield himself properly unto God, for he has no understanding of the mercy and love of God. For a life to be in love with Jesus and to have everything on the altar, that life must have absolute assurance of salvation.

III. The Threefold Sin of Denying One Can Know He Is Saved

If we say it is impossible for one to know he is saved, we do three things. We deny God's grace, belittle Christ's sacrifice, and doubt His Word.

1. Denying God's Grace

First, to say we cannot know we are saved is to deny God's grace. We say, in effect, that grace alone will not save us, that in addition we must depend on some of our good works. But the Bible teaches that grace alone is sufficient to save. Grace and works cannot be mixed. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6).

2. Belittling Christ's Sacrifice

Second, if we cannot know we are saved, we must belittle Christ's sacrifice. Hebrews 9:12 tells us, "He entered in once into the holy place, having obtained eternal redemption for us." Our redemption has already been obtained. We can do nothing today to earn it. Hebrews 10:10 reads: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." He was offered once and that for all time. Again, Hebrews 10:14 says: "For by one offering he hath perfected for ever them that are sanctified." Christ offered Himself once. The purpose for His offering was that He might present a better sacrifice, yea, a perfect sacrifice. When Christ of-

fered Himself, He cried, "It is finished!" Would we not belittle His sacrifice by refusing to be sure about our salvation?

A farmer was heavily in debt. The bank had sent the foreclosure notice. It appeared that the family would be ousted if something were not done. An anonymous friend went to the bank, counted out his life's savings, and applied these savings to pay off the debt on the farm. Immediately the banker called the poor farmer, notifying him that the debt was paid and the note destroyed. He could remain on the farm with assurance that no one would eject him. Suppose this farmer went day after day planting his crops, wondering if it were absolutely true no one could evict him. He did not believe that he could be certain about the fact that he really was safe. Suppose he could not rest well, nor was his work with much enthusiasm; for he constantly thought it possible that someone else might come to harvest the crops he planted and cultivated. He simply could not trust in the paid debt, in the finished work of a friend. Would he not be foolish to question? Yet, that is exactly what many are doing about spiritual life. Constantly they wonder if the redemption is certain, if Christ really has paid the price. To lack assurance of salvation is to belittle Christ's sacrifice.

3. Doubting God's Word

Finally, to lack assurance of salvation is to doubt God's Word. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). These are positive statements that no one can deny. God says, "He that has the Son has life." If a person has the Son of God he can be absolutely certain that he has eternal life.

Many verses in God's Word tell us what we need to do to be saved. Let us look at several of these promises.

1. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God loved this old sinful world so much that He gave Heaven's choicest possession, His only begotten Son to die on the cross of Calvary. He promises that whosoever believes in Christ shall not perish but have everlasting life. There is no eternal death for the believer but there is eternal life. That is God's promise. He says that when a person believes, that person will not perish but have everlasting life. Can you doubt that? If so, then you are calling God a liar.

2. John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Another promise! The one who believes on Christ is not condemned. That means he is not judged. There is no eternal judgment for that one who has believed on the Lord Jesus Christ.

3. John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The one who believes on the Son has (present tense) everlasting life. The one who believes not on the Son has the wrath of God abiding on him.

4. John 6:47: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Again this is present tense.

5. Acts 16:30, 31: The Philippian jailer brought out Paul and Silas and said, "Sirs, what must I do to be saved?" And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailer wanted to know what to do to be saved, and Paul's answer was simply to believe on the Lord Jesus Christ.

6. Romans 10:9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

IV. Saving Faith: How to Have It

God says again and again we are saved completely by faith. It is not a matter of believing in God and then wondering if we are really saved but rather a simple trust in the Lord Jesus Christ that gives us absolute confidence that we have been saved.

What does it mean to "believe on the Lord Jesus Christ"? I asked a man some time ago if he were a Christian. He answered in the affirmative. Yet I smelled alcohol on his breath and felt sure that he probably had never had a definite experience with Christ; therefore I asked him how he knew he was a Christian. "I believe in God," was his answer. But believing in God does not save a man. If it did, the Devil would be a saved person. No one believes in God any more than the Devil does. He knows without question that there is a God. James tells us, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19). Believing in God is not necessarily saving faith.

1. Risking Christ's Promise: A Heart Trust

It is not enough just to believe in God. It is not enough just to believe in Christ as one who died for the whole world. In fact, it is not enough just to believe Christ died for me. The Bible says not only to believe "in" the Lord Jesus Christ but to believe "on" Him.

Saving faith is that whereby we place complete trust in the Lord Jesus. The word for "believe" in the original Greek meant not only an intellectual belief but also a heart trust.

I remember many times as a boy how I watched the operations involved in digging an open well on the farm in Colorado. A windlass with a cable and large bucket would be used to lift the dirt from the bottom. In order for the men to get to the bottom, each would stand in the bucket while someone let him down with the windlass. Suppose I should walk up to that well and decide that I wanted to descend. I would check the bucket to be sure it was sturdy. Then I might examine the cable, the pulleys, and the windlass. I could believe in this machinery. I might stand there all day long and tell again and again how much I believe in the machinery. Until I absolutely place myself in the bucket, I do not honestly have faith in that machinery.

So it is with the Lord. You can say that you believe in Him, that you believe He died for you so that your sins might be forgiven; but until you helplessly place yourself on Him and literally believe on Him, you will not be saved. You must not only say, "I believe Jesus died for the sins of the world," but you must say, "I believe Jesus died for me and that I have no hope for Heaven outside of Him." Then literally cast yourself completely on Him. Believe on Him that He will do exactly as He promised. "Believe on the Lord Jesus Christ, and thou shalt be saved." It is not merely believing a fact, but actually receiving Him as the One who died in my stead on the tree. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

We can know we are saved simply by taking God at His Word, believing that what He has promised He is fully able also to perform. Everyone can accept God at His Word and claim His promises. He has promised to save every one who believes. Can you believe God? Then claim His promises now.

2. Do Not Rely on Feeling, But on God's Promises

Immediately, however, someone says, "I have to have a feeling and I do not feel like I am saved." In the Gospel of John, God uses the word "believe" 101 times, but He never once uses the word "feel" for salvation. There is no place in the Bible that tells us we need to feel like we are saved if we are going to know we are saved. Yet many people today believe and teach that assurance of salvation rests upon an experience

or a feeling. Now, please do not misunderstand me. I believe in what is called a "heart-felt" salvation. I have the feeling of genuine peace and joy deep in my soul. But I dare not base the assurance of my salvation on that feeling. Feeling can change with the weather, but God's Word remains true and steadfast. The Devil would want the believer to trust in a feeling so that his faith might waiver and change as feeling would change.

I have a very dear friend who was saved from a horribly wicked life of sin. When he realized his sins were forgiven and that he was saved, he had an unusual feeling of warmth and joy flood his soul. This young man seemed to me to be a very spiritual individual. In fact, his testimony encouraged me to a desire to abandon all for the Lord Jesus Christ. Then one day he came to me saying he had begun doubting his salvation. He was going through soul agony beyond imagination. For weeks he lived in depression and spiritual upheaval. His trouble was easily diagnosed. When he was saved, he had experienced a wonderful feeling; he then began trusting the feeling rather than the Lord. One day the feeling suddenly left. He had no assurance. Day after day he sought that old feeling, but it never came. Finally in the Word he realized, "Whosoever believeth on him should not perish but have everlasting life." With one great stroke of faith he nailed everything he had to the Word and claimed God's promise. Again, praise the Lord, he had the assurance and began to witness for the Lord with more fervor than he had ever known before. He simply placed faith first and let feeling come later.

How can you know you are saved? It is simply taking God at His Word. All you need to do is "believe" and you will receive everlasting life.

Only trust Him, only trust Him, Only trust Him now; He will save you; He will save you, He will save you now.

Do You Want to Be Saved Right Now?

You have read the sermon by Evangelist Ed Nelson. Indeed it is an important and clear and scriptural message. Now, if you are not a converted, born-again Christian, or if you do not definitely know that you are saved, do you want to be saved right now and know it? Are you ready to confess that you are a sinner who needs mercy? Are you ready to take Jesus Christ up on His plain word and risk Him, now, and forever to save your soul? If so, I plead with you now to delay no longer but decide. Say yes in your heart to Christ. Turn your case over to Him this moment. Then sign the decision form below, copy in a letter and mail to me. I will be glad to tell Brother Nelson and we will rejoice together over your salvation. And I will write you a letter of encouragement and counsel. Decide! Sign your name to it! Copy it and mail today!

Evangelist John R. Rice, Editor, The Sword of the Lord, Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist Ed Nelson's sermon on "How Can I Know I'm Saved?" I realize that every person needs to be saved and I need to be saved and need to know it. I am ready to confess to Christ that I am a poor sinner who needs saving and must rely on Him alone. I now, in my heart, turn from my sin the best I know how. I know that God's promises are true. So here and now I definitely take Christ to be my Saviour, I trust Him, and I depend on Him, I rely upon Him to forgive me and save me as He promised to do. I believe in Him as my Saviour, accepting Him fully in my heart the best I know how. By His help I will undertake to claim Him openly as my Saviour and will live for Him the rest of my days. Jesus promised everlasting life to those who trust Him. I know I can rely on His promise and I throw away my doubts and rely on Him alone today as my own Saviour.

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All About the Bible

(Continued from page 10)

miracle that the documents have reached us in the marvellously correct form in which we have them to-day.

A very striking illustration of the extreme difficulty of distinguishing the difference between some of the Hebrew characters occurs in a book which now lies before me, in which a very few footnotes in Hebrew contain no less than sixteen mistakes, owing to the similarity of the letters, of which the following are specimens:—

7 = r has been mistaken for 7 - dh
7 - b " " " " 7 - h
7 - d " " " " 7 - dh
7 - t " " " " 7 - s
7 - w " " " " 7 - i
7 - b " " " " 7 - b
7 - bb " " " " 7 - s

And yet in all those voluminous sacred documents, which have been copied times out of number, the highest authorities assure us that, in regard to the New Testament, the variations of any importance introduced by copyists amount to less than one-thousandth of the entire text; while the Hebrew documents of the Old Testament show even less variation still!

It will be seen, however, that these very errors which have been introduced by copyists, constitute a strong argument in favour of verbal inspiration; for if these scribes, with all their professional experience and traditional care, could not always copy the documents correctly, one shudders to think what would have happened if the original writers had not been compassed in the fullest possible way by verbal inspiration.

Having, however, in the good providence of God, so many ancient manuscripts to consult, the reader will understand that a copyist's mistake in one is, as a rule, easily detected by the correct reading of the same passage in many of the other documents. So that it may be safely said, with the possession of these thousands of manuscripts, although they are only copies, we are practically able to arrive at the exact words of the Scriptures, as they originally came from God through His prophets and apostles. And, in addition to all this, there are so many accurate and voluminous quotations from the Scriptures in the writings of the early fathers, dating from the second to the fifth centuries, that it has been actually proved that, from these writings alone, without any other assistance, the whole of the New Testament could be reproduced! So carefully has our Heavenly Father guarded the Book He has given to the children of men.

Original Languages of the Bible

The languages spoken and written in the early days of the world's history form an absorbing study. But the subject, as might be expected, is largely clouded in mystery. One thing, however, is quite clear—viz., that up to the time of Babel, "the whole earth was of one language and of one speech" (Gen. 11:1 and 6). Then, at the confusion of tongues, a number of different languages was suddenly introduced (Gen. 11:9); and the people, being unable to understand one another, were "scattered . . . abroad from thence upon the face of all the earth" (Gen. 11:8), and settling in their new homes, they and their descendants developed those various languages or dialects which have since appeared in different parts of the world; until, according to Dr. Cust, there are now considerably over 2,000 different languages and principal dialects in use. What the language spoken before the flood was, we do not yet know. Nor have we any definite knowledge of any writing prior to that event, except the fact that, in the Chaldean account of the deluge, there is a statement to the effect that Noah — there called Ut-Napishtim — took some written documents with him into the "ship," or, as the Bible calls it, the ark. These documents are spoken of as the "Tablets of Fate" — the meaning of which is not known, although some would fain see in them the supposed inspired writings of antediluvian times.

The very earliest form of writing is believed to have been pictorial, or ideographic—that is, it consisted of a series of pictures conveying ideas.

Thus, a jackal would represent cunning, or craft;

A woman playing on a tambourine = joy;

A man's arm with a stick = strength; and so on.

A specimen of this ideographic writing may be seen in the British Museum, on a very ancient altastone discovered in Babylonia about thirty years ago.

This early ideographic writing varied somewhat in style, and developed into various forms in different parts of the world. In Egypt it came to represent sounds—i.e., letters or syllables, as in the now familiar Egyptian hieroglyphics. Thus an eagle=A; a leg=B; a lion=R or L; a house=H, and so on.

In Chaldea, however, the ideographic writing was known as Shumero-Akkadian—Shumir and Akkad being the names of the Southern and Northern divisions of ancient Babylonia—"the land of Shinar" (Gen. 11:2). It was originally written in a linear form—i.e., it consisted of a series of lines roughly depicting in outline the idea or object indicated.

At a later date, probably owing to the use of clay in Babylonia as a writing material, this linear form of writing developed into what is known as the cuneiform writing, which consists of letters, syllables, or words represented by groups of wedges or arrowheads, which abound on the numerous tablets recently discovered in and around ancient Babylonia. This form of writing continued to be in use in Babylonia, Assyria, and Persia up to the time of Christ.

The earliest spoken language of which we have any knowledge was also the Shumero-Akkadian above referred to, which is now believed to have been the "one language" in use at Babel before the confusion of tongues! and possibly before the flood. Indeed, Adam, Noah, and Sabbath appear to be Akkadian words.

This language appears to have been spoken up to about the time of Abraham, after which it became practically a dead language, and was only studied as such in the colleges. Semitic-Babylonian then took its place, and continued until the time of Nebuchadnezzar.

It is assumed, and perhaps rightly so, that when Abram left Ur of the Chaldees, and came at God's command into the land of Canaan (Gen. 12:1-5), he dropped the old Semitic Babylonian language of his native land, and adopted the language of the Canaanites amongst whom he had come to dwell, and whose land he was ultimately to possess (Gen. 12:7); just as his descendants, the Jews, in later years during their captivity in Babylon, dropped their own pure Hebrew and adopted a corrupted language, known as Aramaic, which latter they continued to speak until the time of Christ.

This Canaanitish language which Abram adopted was probably the very language, or some form of it, which was afterwards known as Hebrew. Indeed, in Isa. 19:18 it appears that Hebrew was actually called "the language of Canaan."

Some of the Tel-el-Amarna tablets, now in our possession, and dating only about four hundred years after Abraham, are written in excellent Canaanitish or Hebrew language.

There is an interesting illustration of the concurrent use of these two languages in Gen. 31:47, where Laban, who belonged to Abraham's native land, and would therefore speak Chaldean, called the pillar of stone that was set up "Jegar-sahadutha"; while Jacob, who belonged to Canaan, and would therefore speak Canaanitish or Hebrew, called it "Galeed." Both words mean "the heap of witness"; but Laban naturally chose a Chaldean word, and Jacob as naturally used a Canaanitish or Hebrew word.

It is probable, however, that both the people and language acquired the name Hebrew from Heber, a descendant of Shem and ancestor of Abraham (Luke 3:35).

Heber means "crosser," i.e., from one place to another, or, as we should say, emigrant—a characteristic which has always clung to the Hebrews. And it is curious to observe that in Gen. 48:15, where Jacob said, "The God before whom my fathers Abraham and Isaac did walk," the word translated "walk" really means *walk about* or *wander*. In any case, the name subsequently became exclusively associated with Abraham and his descendants, both as regards the language and the people. In Gen. 14:13 we read of "Abram the Hebrew"; and in Gen. 39:14, Potiphar's wife, speaking of Joseph, said, "He (Potiphar) hath brought in an Hebrew unto us."

This Hebrew language continued to be spoken and written by the Jews until the captivity, when, as we have seen, they adopted the Aramaic. It will, therefore, be readily understood that the Old Testament—at least, almost the whole of it—was written in Hebrew. The following three small sections, however, were written in Chaldean—viz., Jer. 10:11, Dan. 2:4 to 7:28, and Ezra 4:8 to 6:18.

We are not told, and therefore it is impossible to say with absolute certainty, why these three parts should have been written in a different language from the rest of the Old Testament; but there was, no doubt, a special purpose in it.

In the case of Jer. 10:11 it would seem that this particular verse being specially directed against the idolatrous Chaldeans, their own Chaldean dialect was chosen, so that, appearing thus in their own language, there might be no possibility of its solemn import being misunderstood—viz., "Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." While the passage in Dan. 2:4 to 7:28 contains almost exclusively an account of the Gentile Kings Nebuchadnezzar and Belshazzar, and for this reason may have been designedly written in the gentile language. The very wording of the commencement of these passages seems clearly to indicate a change in the language, for which there must have been some definite purpose—viz., "Then spake the Chaldeans to the King in Syriac."

We may possibly trace a somewhat similar cause for the change of language in Ezra. In any case the Chaldean or Aramaic portion commences with these significant words: "Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort." While the first verse, after the Aramaic portion, which reverts to the Hebrew language, is equally striking, since it tells, as if with a sigh of relief, how, after many years of sad neglect of God's laws, "The children of the captivity kept the Passover upon the fourteenth day of the first month" (Ezra 6:19).

As regards the New Testament, while the Jews, even in the days of Christ, continued to speak Aramaic, Greek—which was the common language of the Roman world—apparently became more and more generally used as time went on; so that, when the New Testament came to be written, the whole of it, without exception, was written in Greek, as in that language it would be more freely read and more widely understood.

(Be sure not to miss next week's great chapter on "Translations of the Bible," from the book "All About the Bible" by Sidney Collett. Order from Sword of the Lord Publishers, Wheaton, Illinois. Price \$2.00.)

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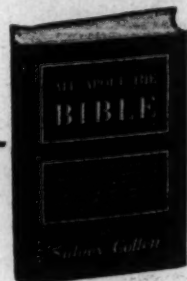
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